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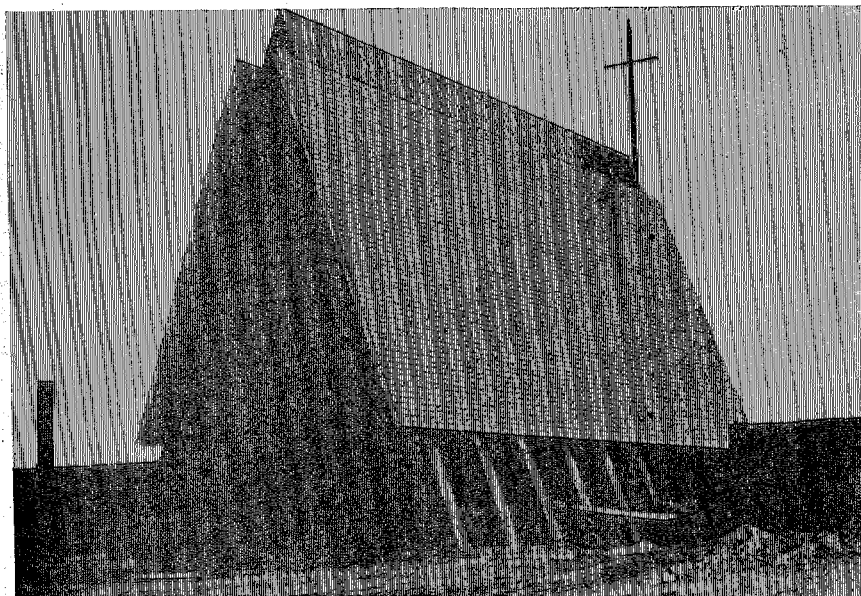
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The De Andrein

VOLUME 35, NO. 1

PERRYVILLE, MISSOURI

OCTOBER, 1964



DE ANDREIS SEMINARY OPENS THIS FALL...

The construction of De Andreis Seminary is finished. On September 27, the official laying of the cornerstone took place with an attending crowd of friends and benefactors of the seminary. The sprawling structure imposes itself on the countryside with a gesture of stability, permanence, but above all, beauty; qualities, which seem to be most pronounced in the chapel, (pictured above).

The history of the seminary has already begun. The furniture has been ordered from Sears Roebuck & Company and Marshal Field's. The Hermanas Josefinas are already planning to move into the new convent to begin the domestic work for the seminary. The landscaping and the reflecting pond have been assigned to a professional concern. These are interesting lagniappes, but the name of the new superior still remains a potential news item.

Laymen At Perryville

By John Sauerhage, C.M.

As part of the general plan to bolster the faculty in the drive for accreditation, three non-Community men have been added to the college faculty at the Barrens. Father Patrick Berkery, S.M.M., has joined the Philosophy Department, and Dr. E. Otha Wingo and Mr. James McDermott are new faces in the Language Department.

Father Berkery, a member of the Montfort Fathers, was ordained on February 25, 1956, and studied for the doctorate at the Angelicum in Rome, where he wrote his thesis on "the Image of Man in Modern Advertising." Before coming to Perryville, Fr. Berkery had taught Philosophy at the Montfort seminaries in Litchfield, Connecticut, and St. Mary's, Missouri, and also at Seat of Wisdom College in Litchfield. When asked about his first impressions of the Barrens, Father replied that in his opinion the main weakness of St. Mary's Seminary is its distance from any large university. However, he added that this disadvantage has been offset to a great degree by the highly varied curriculum which allows several elective subjects and by the program of bringing in professors from outside universities for classes and lectures.

Dr. Wingo, a Ph.D. in Classical Philology from the University of Illinois, brings a highly varied educational background to Perryville. He has served as an assistant graduate teacher at the University of Illinois, an assistant instructor at the University of Missouri, an assistant professor at William Jewell College, and, at the present time, is an associate professor of Latin and Greek at Southeast Missouri State College in Cape Girardeau. Although he has a full schedule of classes at SEMS, Dr. Wingo enjoys his trips to Perryville several times a week. He says that seminary teaching is quite a change of pace for him; while the seminarians do have a heavy schedule of classes, there is still a calm, leisurely attitude at the Barrens which is very conducive to an intellectual climate.

The other new layman on the faculty also has a Southeast Missouri State College background. Mr. James McDermott earned his Bachelor of Science degree there and is currently working toward his Master's Degree in French at Southern Illinois University in Carbondale. This is Mr. Mc-

Sister Librarian

By A. Neophitos, C.M.

The seminary's new librarian, Sister Mary Helen Sullivan, D.C., is characterized by her cheerfulness and interest. Sister has always tried to introduce others to the world of reading. In New Orleans she lectured to Negro students on good books. By her presence she also spoke to them about Catholics and the sisterhood. While South she had been librarian at Ascension High School in Donaldsonville, Louisiana, and St. Joseph High School in New Orleans. Sister's undergraduate work in Library Science was done at Loyola University in New Orleans. She is chairman-elect of the New Orleans Unit of the Catholic Library Association, as well as a member in the American Library Association.

From Catholic University Sister holds a Master of Arts in English Literature and this summer she will obtain a Master of Arts in Library Science from Rosary College in River Forest, Illinois.

"I am very happy to be working in the library here. The Christlike cordiality, the atmosphere of recollection, the serious application to study—all these impress one and impart the desire to give one's best to God's work."

Ask any student about Sister's contagious cheerfulness. One student is reported to have been smiling all the while doing research in Migne.

Dermott's first teaching experience on the university level and he feels that he is probably learning more than his students. Mr. McDermott humorously commented on the seminary's rule of silence, "It's so quite around here that you can hear the silence." He quickly added that he liked the silence, but if he had to live under it all the time, he might change his mind.

All three "part-time Vincentians" said they were happy to have an opportunity to teach the future priests and were pleased with the students' response to their efforts. The students expressed their own appreciation for the very competent instruction they are receiving from these professors and for the opportunity to take subjects with a little different slant than the ordinary seminary approach would take.

Looking Through



May 26, 1936—

Preparations are under way for the coming of Mrs. Doheny for the dedication of her shelter over our log cabin of Rosatti's. Mr. Meyer, Walsh, and O. Miller are busy making a liturgical altar out of a tree-log for the Bishop's cabin.

May 25, 1946—

Tonsure is conferred in Students' Chapel upon the following: Messers. Roger Yergean, John Vidal, Ed Wilson, Jim Towns, Elmer Neudorf, Bill Pitman, Jack Hickey, John French, Jerome Calcagno, Jack Farris, and Joe Falanga. The ceremony took only fifteen minutes.

May 2, 1948—

At 6:00 P.M. the May procession began to form outside the church. On the way down we noticed a few black cows had gotten loose from their orchard pen. So cowboys Hickey, and Towns left the procession to round them up lest they cause any trouble when the procession got around to the tennis courts where they were grazing.

May 16, 1950—

There was a sign on the board with four names down for tennis at 4:00. This appeared early in the morning. By noon time someone had posted another tennis sign along side of it (with no name down) for tennis at 3:55.

1950—

Fr. Slattery's visit seems like a dream. I doubt if anyone here will forget him: he seemed to impress all with his humility, simplicity, and kindness; it's not at all hard to see in him a successor to St. Vincent.

New Parishes Added In The South

By J. LeFevre, C.M.

Two new parishes, St. Philip Neri's in Houston, Texas, and St. John Vianney's in Arabi, Louisiana, have been added to the works of the confreres in the Southern vice-province.

Fr. Thomas Wesner, C.M., became pastor of St. John Vianney's in Arabi when the Vincentian Fathers took over administration of the parish in June of this year. Fr. Clarence Hug, C.M., is assistant pastor.

St. John Vianney's was founded in 1954. The first pastor was Fr. John Pregenser, a priest of the archdiocese of New Orleans. Arabi is located in St. Bernard Parish (County), adjacent to New Orleans.

The parish serves approximately 1000 families, generally of the middle class. The parish plant is comprised of a church, rectory, school and convent. The church is a temporary one, and is at a distance from the rectory.

Until September, 1964, the school faculty was composed entirely of lay teachers. In September, the administration of the school was taken over by the Daughters of Charity. Four Daughters and nineteen lay teachers form the staff, caring for an enrollment of 801 pupils, from nursery school through the eighth grade.

Fr. Robert Miget, C.M., is the new pastor of St. Philip Neri's in Houston, and his assistant is a diocesan priest, Fr. James Gil Leduc. The parish is located on the south side of the city, and is the last parish on that side. Some of the people living within the parish limits can only be called long distance. The area is one of recent growth, and so of predominantly new construction.

St. Philip Neri's cares for approximately 810 families. Originally, Masses were said in the double garage of what is now the parish rectory. The present church and school, constructed shortly after the parish was founded, form one building. In the center is the church with a capacity of about 750, and on either side are the twelve classrooms. The whole building is air-conditioned.

The school has an enrollment of 450 children, and includes the first eight grades. It is staffed by three Notre Dame sisters, nine lay teachers, and a school secretary.

JUBILARIANS — 1965

(The First in a Series)

By Paul Schneebeck, C.M.

If there is one name that is well known in Perryville it is Gagnepain. The townspeople know Father Henry Gagnepain as a home-town boy who went to St. Vincent's Grade School, Chester Catholic High School, who entered the novitiate in 1932, and was finally ordained in their Assumption Church on July 9, 1940.



Father Henry Gagnepain, C.M.

Immediately after ordination he headed for St. John's Seminary, the beginning of thirteen years of work in Kansas City. In 1953 he moved to the great Southwest and taught at Assumption Seminary. Leaving San Antonio two years later, he became a member of the faculty at Cape where he is still stationed.

Father's influence is strongly felt here at St. Mary's! While he was at Cape he taught members of every class from the deacons to those beginning their first year on the novitiate when they were Cape boys. Then, too, begin "just down the road from us" he has been a frequent visitor both here and at camp. This past year we were fortunate to also have him as Chant professor during the second semester.

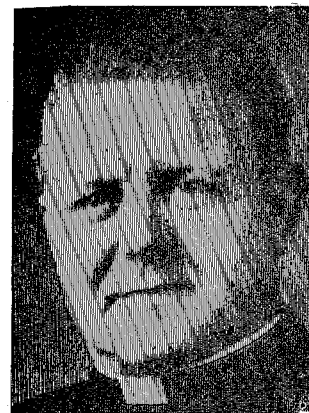
Music has always been an important part of Father's life. He has taught it in his Chant classes over the years. He has enlivened recreations with it and has always been a leader in any community sing-along. His own fascination with music has spilled over on to his students who have never been able to escape it.

July 9, 1940, will soon be twenty-five years ago, and our Jubilarian will gather with his friends to celebrate the happy occasion. Two things are predictable about that day. With the same power he received twenty-five years ago, Father Gagnepain will offer Mass; and before the day is complete he will organize a song fest.

By L. Green, C.M.

The early episodes of the Community in this country make exciting reading, and the men who lived them were exciting characters. Examples of these come especially from the Community's history in the Texas-Louisiana area. The vastness and wildness, of this area at that time readily created a setting for excitement. This setting of course has changed, and the challenges that face the confreres in that area today are not geared to excitement. Yet, today's challenges do not demand less courage and calibre of the confreres; if anything, they demand more.

Perhaps the one most aware of this is Father Maurice Hymel. All but six of his twenty-five years of priestly service have been spent in the South, including the last six as vice-provincial of the Southern vice-province. A native of the South, Father Hymel shows the modest pride of a loyal son and manifests a strong confidence in the future of his territory and jurisdiction. From his perspective the South still maintains its vastness; it still lies before the Community as a land filled with opportunities. When he begins to speak of these opportunities, it is then that Father Hymel, the confrere, and Father Hymel, the priest, take their place with Father Hymel, the Southerner, and show the whole man.



Father Maurice Hymel, C.M.V.

This year is Father Hymel's silver jubilee of ordination. The man whose position makes him a leader in preparing for the future celebrates a personal landmark of the past. The Community congratulates Father Hymel, the Southerner, the confrere, and above all the priest, on this happy occasion, and may the South, the Community, and the Church benefit from his service for many years yet to come.

"THAT WAS THE WEEK THAT WAS . . ."

By J. Cawley, C.M.

During the past summer, the Vincentian students often spent their Saturday evenings discussing "this was the week that was." In response to the request of Pope Paul that seminarians take a more active participation in the life of the Church, our superiors sent students on various assignments across the nation.

The days after ordinations found a large team of philosophers and theologians working in the Ozarks on the new refectory for camp. Few guessed that these work-weeks at camp would see the completion of the new dining room and kitchen in time for the summer camping season.

The work of fostering vocations is the duty of every member of the community and the students played their part. Thirty-four students participated in the vocation workshop held in the minor seminaries of the province. Six students went to the New Orleans Vice-Province to work at St. Vincent Seminary in Beaumont, Texas during the week of June 7th. The following week, four alumni of St. Vincent Seminary in Montebello, California, flew to Los Angeles to serve as senior counselors for the workshop held in the Los Angeles Vice-Province. At the same time ten students were engaged

in the workshop held at St. Vincent's College in Cape Girardeau. Fourteen students, including twelve Chicagoans, returned to the Windy City to help care for the large number of boys who attended the workshop at St. Vincent DePaul Seminary in Lemont. Despite the sprained ankles, the electric power failures and the limitless energy of the youngsters, the students learned many valuable lessons and helped to foster vocations to the priesthood.

During the week of June 20th twelve students worked with other seminarians at the Daughters of Charity's Marillac House in Chicago. The main objective of the week was to conduct a flash census of a West Side parish with a 2% Catholic population. Lessons were learned that week which will never be found in a textbook. This Vincentian pilot project in the active apostolate was carried in a feature story in *The New World*, the Catholic newspaper of the Chicago Archdiocese. At the same time six other students were busy on the other side of Chicago assisting in the development program for the new DeAndreis Seminary.

The philosophers in Perryville sent two teams of students into southwest Missouri from July 20th to Aug. 1st. Census work and home visiting were the main activities. In some ways it

was a sharp contrast to the teeming West Side of Chicago and in other ways the problems were the same. In an area where Catholics form about 2½% of the population, the presence of young, kind, "preachers" caused interest. At the end of each week some of the students attended the local county fairs and erected a display of a sanctuary and a confessional. They answered questions, distributed literature and raffled off free Bibles.

There was no decrease in activities during the month of August. Contacts with laymen at summer school and visits with their families gave the theologians new insights into the problems to be faced in the active ministry. Soon after the return to camp, a large delegation of students went to St. Louis to attend the National Liturgical Week. The officers of the Mission Society joined our confreres from Mary Immaculate Seminary in Northampton, Pennsylvania, to represent the community at the national convention of the Catholic Students Mission Crusade at Notre Dame, Indiana.

Manual labor, fostering vocations, visiting the poor, and growth in the knowledge of the Church's liturgical and missionary spirit are all part of the life of a Vincentian seminarian. They are part of "the week that was."

✦ A RENDEZVOUZ WITH RENEWAL ✦

By W. Cummings, C.M.

Every aspect of Catholicism is vibrating, for renewal is beating deep within the Church. Significantly, this vibrancy is being most forcibly felt at the source and center of Catholicism, the Liturgy. Views on the Liturgy initiated the Council's early discussions, and decrees on the Liturgy made up its first promulgations. The strong tremor of interest that has been created now spreads outward through the whole Church.

A conducive atmosphere existed then for the Liturgical convention held this year in St. Louis which the Perryville students attended. Three students, Leo Hock, Mike Harvan and Van Linden remained during the entire convention as members of the choir and full-time delegates, while the other students attended the convention on one of two possible days according to their choice. They went to encounter whatever ideas and spirit the convention might offer.

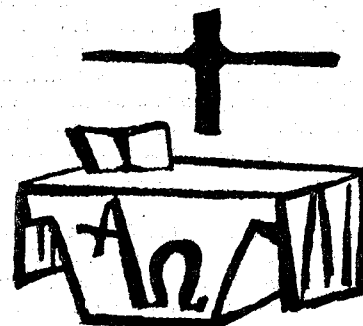
Back from the convention, the students expressed a measurable reaction.

They had heard many good ideas, but some students lacked enthusiasm over the lectures. They had enjoyed mixing with people and felt there was a meaningful spirit among them. They believed the English Mass, facing the people, had been the convention's most convincing and worthwhile contribution. This attitude voiced itself in unhesitant, straightforward comments: "As for the Mass, I loved it," or "For me, the Mass was the high point of the day. I enjoyed looking around at the gigantic congregation. For some reason, because the ceremony was new and also more meaningful, I could realize that we were all offering the Mass together with the Cardinal."

Not unnaturally, the most generous appraisal came from one of the full-time participants of the convention. "The conferences as a whole changed my life. I want to know all I can about the Church now. I want to read and study about Liturgy. Church matters, Catholic magazines, and theology have different meanings for me. The field of Liturgy and all the changes coming to make the Liturgy mean

more, make church life exciting."

In a word, the student reaction to what had been seen, appeared to be dedication to the Liturgical renewal. No other reaction could have been better suited, since wholehearted implementation of the Liturgical changes depends on a dedicated clergy. If this were correctly judged to have been their reaction, the student convention-goers have made a major step in the long road to the completion of the Liturgical reform.





PROVINCIAL NEWS

Frs. Fischer, Taggart, Hymel, Richardson and Gicewicz (Polish Vice-Province) attended the meeting of the Conference of Major Superiors of Men at St. Thomas Seminary in Denver. Fr. Richardson, chairman of the Canon Law Commission, reported for the committee.

Fr. John Zimmerman and Fr. Richardson gave an Institute on Canon Law and Guidance to the provincial administrators and sister servants of the Daughters of Charity at Marillac Seminary, August 1 - 5.

PARISHES

Missouri

St. Catherine Laboure St. Louis

The Most Reverend John C. Garner, D.D., Archbishop of Pretoria, South Africa, was the guest of the house during his recent stay in St. Louis en route to the Vatican Council. His Excellency

distributed Holy Communion at all the Sunday Masses and officiated at the Baptisms on Sunday afternoon.

California

Miraculous Medal

Montebello

Participation in the teacher-training phase of the Confraternity of Christian Doctrine Program has been receiving special emphasis.

Sacred Heart Parish

Patterson

Forty Hours Devotion was held beginning October 11.

Fr. Edward Whooley teaches the doctrinal part of the CCD Teacher-Training program; the sessions began September 23.

The parish sent a new freshman to St. Vincent's Seminary, Montebello.

PAGE 5

LouisianaSt. John Vianney Parish Arabi

Fr. Wesner gave the invocation and Benediction at the dedication of the new Patricia Playground, and at the International Auto and Service Co., both in July. Fr. Hug organized the C.Y.O. in the parish, registering 125 boys and girls. Fr. Hug also pitches softball for the first-place Young Married Men of the parish.

Fr. W. Glynn of St. Stephen's Parish conducted the Forty Hours on October 4-6.

St. Stephen's Parish New Orleans

Fr. Pittman attended the Liturgical Week in St. Louis. Fr. Rechlin attended the dedication of the new seminary at Lemont.

Completion of the air-conditioning system is scheduled for October 20.

Six students from the parish entered the freshman class at Beaumont.

TEXASHoly Trinity Parish Dallas

The Solemn Miraculous Medal Novena began September 13, conducted by Fr. John Hogan.

The annual Carnival was held on September 27.

St. Vincent's Parish Pampa

Fr. William V. Brennan addressed the Ministerial Alliance of Pampa, and also the Knights of Columbus at their Founder's Day Banquet.

Fr. Welter gave the invocation at the convention of the Loyal Order of Moose on October 4.

St. Leo's Parish San Antonio

Fr. Marsh arrived as pastor on August 15. Many confreres gathered to help celebrate Fr. Ebisch's Golden Jubilee. Fr. Lee Zimmermann preached.

A Week of Spiritual Renewal was held throughout the city beginning September 8. The main purpose was to reach Spanish speaking Catholics not in touch with the Churches. The last two days of a four-day contact period were also used for a mission proper in the Church.

Fr. Jerome Calcagno preached the Forty Hours. The Fall Festival will be held on October 18.

SEMINARIESSt. Vincent's College Cape Girardeau

Frs. Edward Mullin and Alphonse Hoernig attended the Liturgical Week in St. Louis.

Fr. Hoernig preached the Forty Hours at Dexter in September.

Ninety-nine students began the school year, exactly the same enrollment as last year.

St. Vincent de Paul Seminary Lemont

One hundred and forty-nine students entered in September, of which sixty-three were freshmen.

St. Vincent de Paul Sem. Beaumont

Fr. Ronald Ramson attended the cornerstone laying at DeAndreis Seminary with Fr. Hymel. They also attended the Mission Secretariate Convention in Washington in October.

On October 17, the new wing dedicated to Bishop Leo De Neckere, C.M. and to Archbishop Jean Marie Odin, C.M., will be dedicated. The upstairs includes a dormitory, washroom, 2nd prefect's office; the first floor will house a study hall, library, typing room, chemistry lab and photo lab. With this addition completed, the next building to be undertaken will be the Chapel under the patronage of Our Lady of the Miraculous Medal.

Fifty-eight students make up the first four-year enrollment. There are seven seniors, four juniors, fourteen sophomores and thirty-three freshmen.

Cardinal Glennon College St. Louis

Fr. Lawrence B. Walsh has received special commendation from the Biochemistry Department of St. Louis Univ. School of Medicine for a significant breakthrough in research carried on this summer. His procedure to separate cholestanol, cholesterol and corprostanol will be valuable in work for the National Heart Institute of the U.S. Public Health Service.

Fr. John Taugher celebrated his 50th anniversary in the Community on Sept. 26.

The lecture program was begun by Rev. R. G. Leibrecht, archdiocesan missionary in Bolivia.

Several of the seminarians participated in a panel discussion on the work they have been doing in the Kinloch area: tutoring the underprivileged.

Cardinal Glennon (continued)

A new stairwell was placed in the college library, making access to the stacks easier. The priests' dining room has been renovated, including the installation of four-man tables.

Thanks especially to the work of Fr. Figge, a new playing field has been made available for the college seminarians.

A number of priests attended the Liturgical Week held in St. Louis.

Regina Cleri Seminary Tucson

Fr. Brennan, extraordinary confessor to the Daughters of Charity in Phoenix, traveled there in September accompanied by Fr. Housey.

Frs. Brennan and Melito welcomed parents on the first visiting Sunday in September.

Fr. McCarthy conducted a two-day series of track and field events, including swimming. A steak cook-out followed.

St. John's Seminary San Antonio

Fr. Lamy attended a liturgical meeting at Assumption Seminary. Other confreres also attended another two-day convention there on liturgical matters and changes.

Fr. Derbes gave a retreat to the Presentation nuns in the city.

A get-together for Vincentians and Oblates of the San Antonio area was held; several chaplains from Lackland Air Force Base also attended.

Fr. Stack took the seniors to the special showing of the Hamlet film.

Enrollment stands at 153.

Assumption Seminary San Antonio

Frs. William Lynch and Lee Zimmermann conducted three of the sessions of the Liturgical Workshop sponsored by the Archdiocese for all the priests of San Antonio and surrounding areas on Oct. 5-6. Fr. Lynch conducted a similar workshop in the eastern part of the Archdiocese at Hallettsville on Oct. 8.

Assumption Seminary (continued)

Fr. DeVries gave the talks at the day of recollection for the CICM Fathers in San Antonio; he and Fr. Parres conducted the retreat for the same priests of the Texas-Oklahoma-Louisiana area at Assumption also.

Frs. Virgets and Lynch preached a retreat to the Presentation nuns in the city. Fr. DeVries gave a series of talks on the sacraments to the Ursuline nuns.

Fr. Virgets, as faculty director of the Seminary Parents Club, met with the group several times to draw up preliminary plans for the year's work.

Saint Mary's Seminary Perryville

Several of the faculty conducted retreats during the summer. Fr. Gilmore Guyot gave one to the diocesan priests of Wichita; Fr. Anthony Falanga, to those of Dodge City. Fr. Charles Rice gave the retreat at Marillac Seminary in Saint Louis in September: Fr. A. Falanga, to a community of women in Texas in July. A retreat for the seminarians in Milwaukee was conducted by Fr. A. Falanga.

Frs. Riley, G. Guyot, Bruns and Poole attended the Liturgical Week in St. Louis. Frs. Guyot and A. Falanga represented the seminary at the Major Seminaries Meeting of the NCEA which was concerned with the liturgical courses arising from the Council's Constitution. Fr. Riley attended a meeting of the Board of Trustees of DePaul University. Fr. A. Falanga attended a theological convention in New York in June.

Fr. Guyot, as new liturgy professor, attended workshops in that field during the summer: the Institute on Liturgy, Bible and Catechetics in Canon City, Colorado; the Institute on Liturgy for Seminary Men in St. Louis; the Pastoral Institute at Immaculate Conception Seminary at Conception, Missouri.

Fr. Joseph Falanga taught liturgy at the Summer Session of DePaul University.

Fr. Germovnik traveled in Europe this summer.

Fr. Reisinger studied at St. Louis University.

The Students swept the fall sports series from the Novices: tennis, handball, and a smashing 11-1 victory in baseball.

St. Mary's Seminary Santa Barbara
Fr. Beutler, superior, Fr. Keeley, novice master, and Fr. J. Jordan, confessor, welcomed the first novice class at the new seminary on August 22.

A terrible fire swept through a large area of the Santa Barbara Mountains, but did not touch the new buildings of the Novitiate. The Novices had to temporarily evacuate the area; when they returned, they found the surrounding areas burned to the ground.

Queen of Angels San Fernando
 A new dormitory section and class rooms have just been completed; they will hold 240 more students. This is part of the Youth Education Fund which is increasing the seminary's capacity from 360 to 750 students.

Frs. Frank Murphy and Fred Martinez gave talks at Oxnard, California, to the St. Vincent de Paul Society on September 10.

Saint Mary's Seminary Houston
 The first two years of college are attending the University of Saint Thomas from which they will receive their B.A. degrees. Fr. Martinez teaches two Latin courses at the University.

Fr. Soklich attended a Theology Institute in Oklahoma City. Fr. Warren Dicharry attended the Seminary Liturgical Meeting in Detroit and the Biblical Convention in New York. Fr. Hynes attended a Seminar on Finance and Administration at Notre Dame. Fr. Towns attended a Counseling Institute in Chicago in June.

Frs. Stamm and Dicharry addressed the Serra Club on the seminary and Scripture, respectively. Fr. Dicharry addressed a workshop of the C.Y.O. Convention on Communism and a college-age group of the First Presbyterian Church of Pasadena on Ecumenism.

Fr. Dicharry gave the annual retreat to the Basilian Fathers of the University of Saint Thomas.

Plans are being drawn up to complete the Seminary master plan by con-

Saint Mary's Seminary (continued)
 struction of a permanent library and an auditorium-gymnasium within the next two years.

Fr. Stamm, the new Rector, celebrated his Silver Jubilee this year. This year also marks the tenth anniversary of the seminary's present location.

Diocesan appointments to commissions include: Fr. Soklich, Liturgical Commission member; Fr. Dicharry, Ecumenical Commission member; Fr. Willemson, Matrimonial Tribunal judge.

St. John's Seminary Kansas City
Fr. Cantore conducted the closing of the Forty Hours Devotion at Holy Rosary Parish in the city.

The St. John's Seminary Guild (mother's club) day of recollection was given by Msgr. Vincent Moser, the priest in charge of the Negro apostolate in the Kansas City-St. Joseph Diocese.

Fr. William Ryan attended the dedication of the DeAndreis Seminary in Lemont.

Fr. Dennis Martin has been appointed to the Commission on Sacred Music of the diocese.

OTHER ACTIVITIES

DePaul University Chicago
Fr. John Cortelyou, President, told the trustees that DePaul hopes to start construction on a two million dollar classroom building next spring, and on a library costing a similar amount shortly thereafter. The classroom addition will extend north and west of the present Liberal Arts Building; the library will be in the Kenmore-Fullerton-Seminary-Belden block.

A survey of potentialities of the departments of philosophy, psychology, history, economics, chemistry and the biological sciences has begun in regard to introduction of a doctoral program.

A new philosophy program entitled "Philosophical Horizons" is now offered to undergraduates along with the older program. Undergraduate requirements are fulfilled by a history of philosophy course and a four course, predominately existential, approach to Man's Encounter with Man, with the World, with God, and with the Good.

DePaul Academy Chicago

Thirty-one priest and lay teachers staff the faculty for the enrollment of 707 students. Bill Pfeiffer, an Academy graduate and Notre Dame footballer the past year coaches the frosh football team.

Fr. Persil is teaching a college credit course in history for advanced students.

Motor Missions Missouri, Arkansas

Ten students from Perryville joined Fr. Oscar Miller, a Kenrick deacon and twenty-one other seminarians for part of the eleven week period of missions. The entire group visited over 6,000 homes, distributed 47,500 pieces of literature, visited thirty-four towns and attended nine fairs. About 45,000 visited displays at these fairs. Over 100 lapsed Catholics and nearly 300 prospective converts were uncovered.

Miraculous Medal Mission Band

A full season of Novenas has begun; fifteen will have been completed by mid-October.

Fr. Edward Danagher conducted two novenas in Denver, one at the Cathedral.

Fr. Allan DeWitt conducted novenas in Torrance, California, then in Beverly Hills.

Fr. Edward Roland was first in Gary, Indiana; a novena in Saint Louis followed.

Fr. John Murphy, after concluding a novena in Chicago, journeyed to El Reno, Oklahoma, for his second one.

The Midwest occupied Fr. Fred Fischer: first Amboy, Illinois, then Chadron, Nebraska.

The novena at Holy Trinity Parish in Dallas was conducted by Frs. John Hogan and John Vidal. Fr. Hogan then went to Scottsbluff, Nebraska; Fr. Vidal, to Waterloo, Illinois.

Fr. Raymond White, after completing a novena in San Francisco, traveled to Hilbert, Wisconsin for his second one.

Other Retreats

Fr. Edward Brennan from Tucson and Fr. Charles Miller from Camarillo gave two parish missions in Tooele and Eureka, Utah, in the last half of June.

DAUGHTERS OF CHARITY

A new habit, but the same loving dedication to God's poor!

Several new houses were taken over by the Daughters recently. Among these are the Grammar School at the new Vincentian Parish of St. John Vianney in Arabi, Louisiana; Providence Junior High School in St. Louis, formerly conducted by the Sisters of St. Joseph of Carondelet; a grammar school near Visitation Valley in San Francisco to take the place of St. Patrick's School which was closed; a grammar school in Prichard, Alabama.

Twenty-six Daughters of Charity of the Perryville St. Boniface-St. Vincent schools were treated to a day at the student's Camp St. Vincent in the Ozarks near Fredericktown. The students did the cooking while the sisters enjoyed themselves in canoes on the St. Francis River.

On October 2, a group of Sister Servants from the east toured the Seminary in Perryville.

Most Honored Mother has been chosen by Pope Paul VI to be one of the women auditors at the current session of the Second Vatican Council.

Sister Agnes McPhee, sister servant of the mission in Tainan, Taiwan, visited St. Louis this summer.

Sister Juliana, administrator of St. Vincent's in St. Louis, and Sister Josephine, administrator of St. Mary's Hospital, Milwaukee, each advanced a step through the ranks of the American College of Hospital Administrators at ceremonies in Chicago on August 30.

Fr. Ignatius Foley left in September to undertake his new mission in Japan. There he will be director to Daughters of Charity from many countries, including those from the St. Louis Province. Twenty-three years elapsed between Father's cancelled mission to the Orient as war conditions prevented his departure, and last month when his finally realized mission desire was fulfilled.

DIACONATE:September 19, 1964

Rev. Messrs.:

John Cawley	Chicago, Ill.
Thomas Croak	St. Louis, Mo.
Paul Golden	San Francisco, Calif.
Manuel Gomez	Villela, Spain
Antonio Amo	Arija, Spain
Antonio Ruiz	Madrid, Spain

TEMPORARY VOWS:June 16, 1964

David Darling	Pacific, Mo.
Michael Rigdon	Cape Girardeau, Mo.
Richard Grant	Victoria, Texas
Paul Littlepage	Chaffee, Mo.
Thomas Collins	St. Louis, Mo.
John Warren	Denver, Colorado
Romain Morales	New Orleans, La.
John Zerkel	Chicago, Ill.
Vincent Jones	Lakewood, Calif.
Laurence Daspit	New Orleans, La.

September 13, 1964

Richard Ryan	Chicago, Ill.
Charles Shelby	Los Angeles, Calif.
Richard Mucker	Chicago, Ill.
William McGown	Beaumont, Texas

NEW SCHOLASTICSJuly 29, 1964

Rafael Cabacang	Allen, Philippines
Ernesto Mutuc	Manila, Philippines
Cristeto Mendez	Oslob, Philippines
Ernesto Espina	Laong, Philippines

POSTULANT BROTHERS:

Christopher Mangogna	St. Louis, Mo.
Stephen May	Perryville, Mo.
Damian Gallegos	Denver, Colorado

NOVITIATE, GOOD PURPOSES

Forrest Hanser	Delphos, Ohio
Thomas Thelin	Chicago, Ill.
James Jaworowski	Chicago, Ill.
Paul Sisul	Dellwood Hills, Mo.
Michael Haider	Florissant, Mo.
Ronald LeGrand	Cape Girardeau, Mo.
Michael Tackaberry	Richmond Hts., Mo.
Gerald Rickert	Chicago, Ill.
John Minogue	Chicago, Ill.
David Tyrey	Glasgow Village, Mo.
Robert Richards	St. Louis, Mo.
Bernard Quinn	Chicago, Ill.
James Fannan	Chicago, Ill.
Michael Walsh	Tucson, Arizona
Charles Wright	Denver, Colorado

VOWS

Theodore Lapus
Anthony Abad

JUNE 16, 1964

Tarlac, Philippines
Naqa, Philippines

September 17, 1964

Frederic Youngs	Houston, Texas
John Rybolt	Los Angeles, Calif.

NOVITIATE, RECEPTIONS:

Herman Suligoj	Toronto, Canada
Donald Kilburg	Palos Hts., Ill.
Louis Degreeff	St. Louis, Mo.
Matthew McRedmond	Dallas, Texas
Gary Kiefer	Perryville, Mo.
William Tarnow	Chicago, Ill.
Joseph Merle	Chicago, Ill.
Paul Kosierowski	Chicago, Ill.
Roger Fennell	St. Louis, Mo.
Daniel Hindes	Rolling Plns., Ind.
Richard Preuss	St. Louis, Mo.
Robert Klein	Ste. Genevieve, Mo.
Gary DeCaluwe	Chicago, Ill.
Andrew Ott	Denver, Colorado
Thomas Strauch	San Antonio, Texas

NOVICES IN CALIFORNIA

Kerry Montgomery	Chicago, Ill.
Roy Mueller	St. Louis, Mo.
Stephen Regnier	Chicago, Ill.
Dennis Kennedy	St. Louis, Mo.
Robert Keeney	St. Louis, Mo.
Michael Thelin	Chicago, Ill.
William Govier	New Orleans, La.
Stephen Jones	Fredericktown, Mo.
William Seithel	St. Louis, Mo.
Dennis Sullivan	Montebello, Calif.
Gary Landry	Montebello, Calif.
Michael Jaeger	Downey, Calif.
William Bestenliner	Phoenix, Ariz.
John Knorowski	Phoenix, Ariz.
Andrew Knorowski	Phoenix, Ariz.
James Kasprzyk	Westminster, Calif.
Donald Scherer	Los Angeles, Calif.
Randy Roth	Monterey Park, Calif.

CONGRATULATIONS TO ALL!!

+ "THOSE OLDEN GOLDEN DAYS" +

By Rev. John M. Lavelle, C.M.



Father Lavelle

Throughout Student days at The Barrens the old adage: "Truth is stranger than fiction," was literally verified in our rabble of work hands. These fantastic characters were no author's fanciful dream but rather a grim reality. They were seven strong: an Irishman, a Scotchman, a German, two Negroes and two Americans. We used to wonder what trick of fate led them to this remote spot in Missouri's wilds. We knew of course, that God's providence had brought us together, so we would reverse the medal, as St. Vincent recommends, and try to see the image of God in everyone of them.

When relatives came to visit you they would be met at the front door by Charley Barr, a grumpy Scotchman with a tart tongue whom we called Crispy. There was an undefinable something about him that suggested he had seen better days. Crispy was an avid reader of *The Watchman*, the Diocesan newspaper, and each week he conned religiously the printed sermon by Father Phelan, the editor, and was in consequence sharply critical of all sermons preached in the Seminary Church. It was whispered that he would will us his money, which I am quite sure he never did. I recollect the Superior telling me once when I complained of an affront from Crispy, "We must be nice to Charley, because he is going to leave us his money when he dies." Your visitors would be scrutinized with an appraising eye, and if they passed muster, would be shown into the parlor.

If your kinsfolk dined with you, the meal would have been prepared by Mr. Willis, our Negro cook, and his son Bob, a happy behemoth of a man who was as clumsy as he was jovial. The food always smacked of grease, for Willis affirmed: "These Missourians likes grease." Willis was prone to pedantry and strove in conversation

to measure up to the educated men whom he served. The dessert would probably be corn-starch pudding, the blanc-mange of those days, no jello as yet; and the color, lemon, chocolate or strawberry, would tell you what day of the week it was. But your guests would be loud in their praise of the homemade bread, in king-size loaves, that Henry, the German baker, made in the old stone bake-house with its built-in antiquated oven. If it were the right day, there would be pie unexcelled or fine coffee-cake. Henry, a remote, taciturn man, lived in town, but the Willis family dwelt in a cottage Southeast of the baseball diamond, for Perryville was decidedly segregated.

The chances are your relatives would meet Vince Mattingly, coming or going on one of his errands. Vince was our mail-man and our regular messenger. He used to travel back and forth between the Seminary and town in his horse-and-buggy that had come to seem almost a part of him, like the wings of Mercury, in slow motion. The older Vince grew, the slower he became both in body and mind, and the more exasperating. He could try the patience of the saint. But there was no redress. He was a fixture. He used to say "Father Smith hired me and no one but Father Smith can fire me." Since Father Smith had long since gone to his eternal reward, this presented quite a dilemma.

Like a space-man was old John Kearns, the Irish night watchman who lived among the chickens, and almost like them, in a dirty shack beside the hennery. Every night, lantern in hand, he would make the rounds of the Seminary with his little black

dog, Curly. He would inspect the buildings outside and inside. I can still recall hearing his shuffling along in the dead of night, talking softly to the dog, man's best friend certainly in his case. Sometimes when Curly would whimper at some imaginary foe, he would be given the loud command: "Keep quiet, Curly. Don't wake them up." I daresay most of the Students had never seen old Kearns in daylight, but to one who did the sight was unforgettable.

Then there was Bud Nereus, our recluse. An air of mystery surrounded Bud, disillusioned by mundane things and spurned in love, had sought peace and solace at the Seminary. Silent and austere as a Carthusian, 'the world forgetting, by the world forgot', he tinkered away endlessly at small tasks in a world of his own. His dilapidated hermitage stood on Pig Lane near the Novices' handball alley, where both the hermit and his hut defied all the laws of sanitation. To us, Bud Nereus seemed a living page from out some medieval legend.

Such was our montley crew at the Seminary long ago. But these were good men all and they led blameless lives. Nevertheless they might well have formed a line-up as in current detective stories seen on television. The Seminary was their heaven and their home, and we were happy to have them in our midst. It was all redolent of St. Lazare in the days of St. Vincent when everyone, even the leper, was welcomed with Christ-like charity. Oh me! Those olden, golden days! "Sweet St. Mary's of the Barrens, in Missouri's wilds, thy children never can forget thee."



THE SEMINARY CHURCH

A Man Of Prayer



Father William Barr, C.M.

By M. Rigdon, C.M.

We sometimes wonder how Saint Vincent accomplished so much good work for God during his life. The answer is simple: He did it through prayer. As he said, "Show me a man of prayer and I will show you a man who can do the work of ten men!" Father William Barr, C.M., who died on June 20, of this year at the age of 83, must have been a man of prayer, for God called on him, as He calls on many of our confreres, to "do the work of ten men."

Father began his priestly ministry in 1903, after studying at Perryville and in Rome. He taught theology and gave retreats to many priests and religious in the Midwest and also on the West coast.

Like Saint Vincent, Father Barr was a capable organizer. During his sixty years as a priest, he was the rector of six seminaries. Father Barr himself guided the construction of two of these seminaries: St. Thomas' in Denver and St. John's in California. He also served the Community as Visitor of the Western Province from 1926 to 1932 and in 1938 he was reappointed but resigned because of ill health. Father Barr proved what one person can do when he uses what talents God has given him and depends on God to do the rest.

VINCENTIAN AFFILIATES

By John Ruder, C.M.

Dr. Arthur C. Becker, dean of DePaul University's School of Music, and Mr. Thomas Williams, sacristan of St. Vincent's Church, received documents of affiliation to the Vincentian Community at DePaul's June commencement exercises.

Dr. Becker came to DePaul in 1918 as head of the Music department and organist for the University Church. He was instrumental in forming the university's school of music in the same year.

Dr. Becker received his master's degree in music from Sherwood Music School, and in 1942 he received a

doctorate in music from the Chicago Musical College. He is presently director of the National Catholic Music Education Association.

Mr. Williams has been sacristan of St. Vincent's since 1929. While sacristan, he has pursued studies in English literature and foreign languages at the University. He speaks several foreign languages and is well-versed in Shakespeare.

Dr. Becker and Mr. Williams have received the privilege of affiliation in recognition of their years of dedicated work with the confreres, in advancing the educational work of the community. As a result of affiliation they share in a special way in all the good works and prayers of the Vincentians.

THE DEACONS



Bottom Row (left to right) Fr. Edward Riley, C.M., Bishop Gottwald, Fr. Gilmore Guyot, C.M. Top Row (left to right) Rev. Messrs. Manuel Gomez, C.M., John Cawley, C.M., Paul Golden, C.M., Thomas Croak, C.M., Antonio Amo, C.M., Antonio Ruiz, C.M.

The DeAndrein

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The De Andrein

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November, 1964

Delegates Fill Lacuna

By Salvator Sansone, C.M.

On Oct. 7th, 1964, delegates departed from the Morrison Hotel in Chicago, after the formation of the new "Midwest Association of Theological Schools." These delegates, representing the 34 major theological seminaries located in the same geographical area as covered by the North Central Association, had been confronted in recent years with the problem that more and more bishops are insisting that their theologians be ordained with an M.A. in theology. So far the NCEA has not apparently been helpful in assisting the theologates to achieve this end. In addition the North Central Association in dealing with individual theologates was being given different standards by various institutions, with no established criterion—like the Protestant Association of Theological Seminaries—against which to check them.

Now it is hoped that the "new" association can fill this lacuna. The association consequently will have as its purposes: 1) the development and maintenance of excellence for theological schools; 2) the promotion of communication among the member schools with regard to educational problems of common interest, such as curricula, methods of instruction, evaluation of outcomes, etc.; 3) the assistance of member schools in their relations with the North Central Association and with other institutions whose activity affects theological education; 4) the recommendation of standards of theological education and the maintenance of a list of member institutions which meet such standards. Eventually it is hoped that the North Central Association will use this Association as a determining body in what constitutes a good Theological School.

Fr. Ashely, O.P. of River Forest and Fr. Jones and Fr. Falk of Conception Abbey triggered the initial meeting in Chicago by extending invitations to

each of the potential members of the proposed organization. As can easily be surmised, the 100% representation at the meeting indicated to the delegates a definite need for such an association and provided enthusiastic impetus to get things under way. Therefore, after the lengthy but extremely dynamic and lively sessions, the delegates unanimously decided to establish the "Midwest Association of Theological Schools." Elected as officers were: Fr. Benedict Ashely, O.P., President; Msgr. James O'Connell of Little Rock, Arkansas, Vice-President; and Fr. Anthony Falanga, C.M. of Lemont, Illinois, Secretary-Treasurer.

An executive meeting will be held at River Forest, Illinois, on the 7th of November to draw up a draft of the constitution and a preliminary set of standards which will be presented to all the members in January for modification and adoption. This is a start, but as John F. Kennedy said, quoting a Chinese proverb: "A journey of a thousand miles begins with the first step."

ONE GIANT STEP

By Patrick O'Donnell, C.M.

To meet the demands of the times DePaul University has prepared plans for the expansion and improvement of its educational facilities. But the demands of the times are not only for external but also internal compliance. In tune with these demands DePaul is also undergoing internal renovation in its curriculum. This change has been described in the Oct. 23, 1964 issue of Time magazine.

DePaul University has taken a giant step to bring a major area of its curriculum into accord with the changing world. With the beginning of school in September, courses in Existentialist philosophy were offered. This change is a major one! It is the first change in the philosophical curriculum of a Catholic College in this country in over two hundred years, according to Dr.

(Continued on Page 3)

FR. NAVIN DIES



Rev. Thomas Navin, C.M.

By Rev. Gilmore Guyot, C.M.

Father Thomas Navin, "Tip" as he was affectionately known to us, first attracted our attention in an external way. He was not tall, he was ample in figure, his hair retained its darkness despite his years, a cigar was ever-present in his hand or in his mouth. As we lived with him, (and it was my privilege to do so for around fifteen years,) he became more and more a part of the daily life of the Community, and especially of Kenrick Seminary, where he spent twenty-four of his fifty-five years in the Vincentian life. This he did in a quiet, yet dedicated way. Slowly there developed within those of us who lived with him, and within those whom he taught, an affection that was based on what was within.

Father Navin followed the footsteps of St. Vincent in his depreciation of himself; he wanted no honors; there was not the slightest ambition in his make-up, unless it was the ambition to be accepted for what he was: a priest and a Vincentian. These two aspects of his life blended so naturally into his character that it was difficult to think of him in any other way.

He loved books; he bought books and he read books. A step into his room was almost the same as a step

(Continued on Page 2)

Fr. Navin (Cont'd.)

into B. Herder Book Co., where by the way he spent many hours looking, browsing, and becoming acquainted with the latest works of his favorite authors. Yet despite his reading, (and he retained a great deal of what he read) he found talking before an audience a task, a chore. No complaints were ever heard however; he would not ask anyone to substitute for him. Even when he did not feel well, as happened all too often during the last few years. "Tip" gave his conferences, taught his class, took his turn in the community exercises. Retreats he gave to many, in many places, often; he was never accused of being profound, but he was praised for being practical.

Next year he would have celebrated his Golden Jubilee as a priest; his many priest friends, especially among Kenrick Alumni, were already planning to honor him. Insted they gathered to bid him farewell; his anniversary will be celebrated in another way, God's way and with God.

Another Summer on The Motor Missions

By Bill Cummings, C. M.

Another summer has come and gone, and with it another venture into Southern Missouri by the Catholic Motor Missions. This summer's venture resembled its predecessors in broad outline; yet in a few details it differed.

There was, for instance, the usual humor. One fellow told the missionaries at a fair that they were doing good work. Later he returned exclaiming that the missionaries were leading people to hell and would go there themselves. It seems that in the course of the fair he had learned that the missionaries were Catholics. In one town a man called the residence were the missionaries were staying and asked what the F.B.I. was doing in town.

There were also significant statistics. In a span of eleven weeks 108 lapsed Catholics were reached, and 277 prospective converts signed up to take some type of instructions. Eight of these requested instruction from the local pastor. These contacts were due to house-to-house calls which at the summer's end, totaled 6,476. The literature distributed at these visits and

THEY'RE NOT TRUCK DRIVERS

By Thomas Croak, C.M.

"One thing you have to remember is not to talk to them as if they were truck-drivers," Father Anthony Falanga said to his deacon students in Pastoral-Ascetical Theology. With this advice he was preparing them for a series of hypothetical counseling situations arranged with the help of Sister Lelia, Superior of the Daughters of Charity in Perryville.

Sister Lelia had chosen six sisters to take part in the series. At the seminary several times during October, Father presented them to his deacon "counselors" as cases needing spiritual-moral guidance. Each sister presented a problem developed from a topic area suggested by Father Falanga. Using the principles and techniques which he had given, his students attempted to treat these problems. Sisters Natalie, Angela, Beatrice, Agnitta, Robert, and Emile added a realistic feminine touch to their presentations.

After the students had dealt with their "problems," the Sisters gave candid criticism of the advice and the techniques of the would-be confessors. In this criticism, the students could grasp a woman's viewpoint concerning such guidance, a viewpoint they

could only gain in this way. The Sisters noted the gruff approach the students had toward their cases, the time the students took to answer their questions, and the tone of voice the students used. Spiritual motivation was lacking more often than not, they said, and the advice often impractical. These criticisms were, perhaps, the most valuable element of each session.

These criticisms helped also to broaden the old-bachelors' viewpoint sometimes acquired by students in their years of captivity. One student said, "If I had gotten any one of these cases in the confessional, I'd have fled the box." Since they have undergone simulated guidance situations, they are, it is hoped, that much better prepared.

At the last session on October 19, the "confessors" presented a small token of thanks to the most "troublesome" counselee. The students have withheld Sister's name provided their own *fauxpas* are not revealed. Father Falanga and the deacons thank the Sisters all for the relaxation time the Sisters sacrificed for these sessions. May like sessions continue at DeAndreis.



at nine fairs amounted to 47,500 pieces.

There was, however, a new touch. The director in the field this summer was Rev. Mr. Leonard Chambers of Kenrick Seminary, who was appointed by Most Rev. Ignatius Strecker, the bishop of Cape Girardeau-Springfield. His companions were all seminarians: six of the Congregation of the Resur-

rection, six from Kenrick, one from Cardinal Glennon College, one from St. Meinrad Seminary, seven from Springfield, and ten of the Congregation of the Mission. For them this summer's venture was a foretaste of the work of the priesthood.

The summer is gone, and the venture now ended, at least till next summer.

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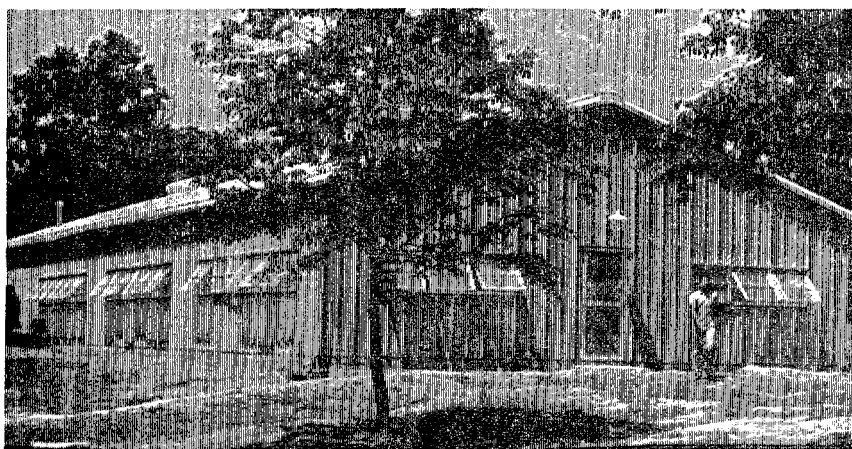
DePaul (cont'd.)

Gerald Kreyche, chairman of DePaul's Department of Philosophy.

Enthusiasm is running high for this venture into a new territory in Catholic Philosophy in this country. A significant factor regarding the plan is that it is offered to the undergraduate students, all of whom must take fifteen hours in philosophy. The courses are optional, so that a student can choose to take the Existentialist curriculum or the Scholastic curriculum. Thomism will be treated in the Existentialist curriculum, but not as the sounding board against which other Philosophies must stand. Rather, it will be seen as another attempt to understand man in the human situation.

Why the change? Dr. Kreyche emphasizes that the scholastic method has outlived its usefulness for bringing the twentieth century student to a better understanding and grasp of human existence. As he says about philosophy courses: "They make little attempt to confront the real problems of today's students, and instead impose a set of answers to questions they aren't interested in asking." He also notes the important role given to Existentialism and modern thought by many of the leading Catholic Theologians—Congar Kung, LuBac, Rahner. He says, "Unless philosophy is careful, it may well be left holding the bag containing the old trophies of philosophy and theology, while the latter has sallied forth to new accolades."

College curricula are constantly undergoing change and revamping for the sake of improvement. DePaul's courage, openmindedness, and enthusiasm in introducing the new philosophy curriculum may well prove a crucial pivot in Catholic philosophy throughout the country.



The New Camp Refectory

A ROMAN HOLIDAY

By Jim Lawbaugh, C.M.

"Nun with a Gun" is the phrase being passed around the Barrens these days. This time the words do not refer to that fabulous Daughter of Charity from New Orleans but rather to our local Daughters of Charity here at Perryville. It all goes back to a trip the sisters made to Camp St. Vincent in mid-October.

The sisters left for camp in the early afternoon, traveled through the Arcadia Valley and along the St. Francis River up the back way to camp. Barry Moriarty, Paul Golden, and Joe Lefevre went along with them on the bus to point out the spots that are of interest.

The group arrived at camp twenty minutes early of assurance of the Cardinals' National League pennant, and thirty minutes early for the shrimp cocktail and steak dinner carefully prepared by Ralph Pansza and his helpers. We mention the Cardinal game because the five students who drove the truck out early to begin the meal making were marooned there without radio contact with the baseball world. We mention the big dinner because it was a famous first in the new refectory (pictured here) a banquet with table cloths and all!

After the fine meal the Daughters found themselves amidst wildlife and wild life. Some of the sisters settled for a walk around the camp site while others went canoeing, climbing trees, collecting botanical souvenirs, and took a chance at archery. The

most popular sport of the day was the shooting match. Just about everyone got a chance to shoot a 22 rifle; a select few even squeezed the trigger of a double barrel shotgun.

By the time the last sisters had returned from the shooting range, there was time for a hot cup of coffee, before departing. The night air was chilly, so even the non-coffee drinkers in the group waited enthusiastically for their cups. Feeling a little warmer, the sisters boarded the bus for the ride home. On the way they sang. For all it had been an enjoyable day.

Father Fischer Lays Cornerstone

By Barry Moriarty, C.M.

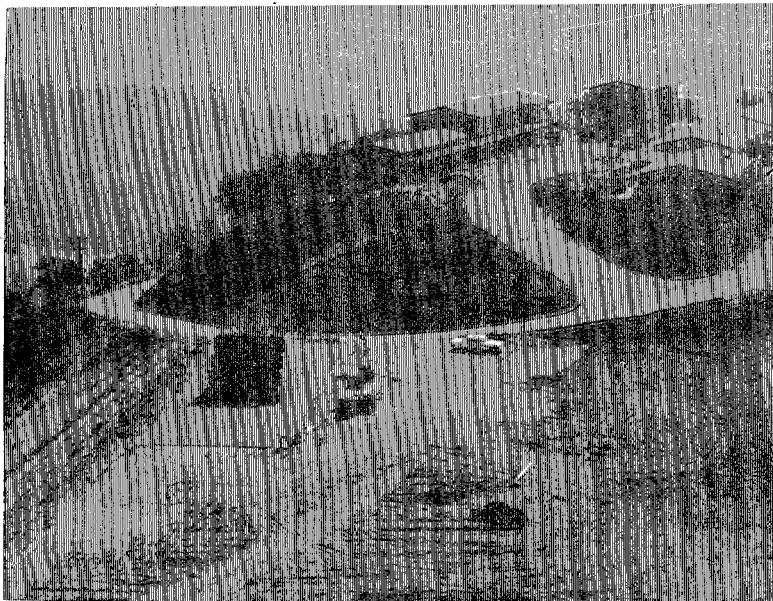
On September twenty-seven, the Feast of the death of St. Vincent, the cornerstone for De Andreis Seminary was laid. It marked the completion of the building's construction. Now the big job of furnishing the seminary has begun.

Father Fischer conducted the rather simple ceremony. He read some passages from the Old Testament dealing with the theme of dedication. Before the stone was laid in place, he inserted a document which related what little history the building had up to that date. The document contained the names of the reigning Pontiff, the Ordinary, the Provincial, and the Vice-Province. It was signed by the confreres in attendance. Also, various medals, and American flag, the state flag, a newspaper of the day, and some coins were inserted.

Following the cornerstone laying, guests went to the new chapel where Father John Zimmerman, the Assistant General, gave a short talk about the Community and our work of educating the clergy.

There were approximately three hundred persons attending the ceremony. Both Vice-Province were there, together with a number of the superiors and confreres from the houses throughout the Province. Also many of the Daughters of Charity from the Chicago area attended.

A cocktail party was held after the ceremony, and the guests were free to tour the building.



Eyewitness Account of the Santa Barbara Fire

(Kerry Montgomery, N.C.M.; Charles Shelby, C.M.)

Santa Barbara is a scenic town nestled between the Pacific and the Santa Ynez Mountains. These mountains are a national forest, once rich in wildlife, protective brush, and oak. This area, green since 1903, is now a barren wasteland, devastated by the worst fire in its history. The fire caused unimaginable destruction. There were about 100,000 acres destroyed, with some areas so swept by wind and flame that there is no ash left, only bare ground and rock. Forty per cent of the watershed for the three dams in the Santa Ynez valley was ruined. There were a hundred houses destroyed; the damage ranges around twenty million dollars. But the tragedy is not yet over. The coming rains threaten to pour tons of mud into the untouched areas beyond the limits of the fire damage.

The Santa Barbara fire began exactly one month after the opening of St. Mary's Seminary, the novitiate for the vice-province of California, in Santa Barbara. At the end of that tragic week, I received a letter from Mr. Kerry Montgomery, N.C.M., giving an eyewitness account of the events. The rest of this article can be described as excerpts and summaries of the letter.

Tuesday, September 22, the fire started miles away from us. "We could see the smoke rising above the mountains to the east. By nightfall they thought they had it licked, and it look-

ed as if they did." However a little after 8:00, "the entire eastern edge was glowing red. But the flames were still out of sight.

"After we went to bed we were soon awakened and told to get dressed and wait. You can imagine what happened to the Magnum Silentium." As we talked and looked out the window, Fr. Keeley surprised us "with popandcookies which he sent up to our cubicles! At around 12:15 he told us to lie down and sleep on top of our blanket with our clothes on." By 4:00 A.M. "we were able to see the flames coming over the peaks. We had 45 mph. winds changing direction every few minutes," and so the fire spread in every direction.

On Wednesday there were fourteen planes dropping borate bombs and about a hundred pieces of heavy equipment on the job. "By nightfall everything again off to the east. Then as I was watching the fire in the distance, I glanced off to my right and saw the flames come over the hill about 300 yards off." We got Fr. Beutler, and in a matter of minutes we had the place closed up and ourselves "evacuated quam primum. We drove to St. Vincent's home for retarded girls to get our bearings and plan out what to do next. Finally we left and headed for the Santa Barbara Mission . . . built in the late 1700's and in charge of the Franciscans. They had rooms for every one of us, but of course we didn't get to bed till 3:30 or so. We stood out on the

patio and stared at the ever increasing flames just a couple of miles off, and talked with the Franciscan students (Major Seminarians) . . . We could watch the tremendous fire sweeping the mountain ranges as far as the eye can see. And that's no exaggeration! Every mountain in sight was aflame! In spite of the devastation it was an extremely beautiful sight.

"After a few hours sleep we went to breakfast, where Fr. Keeley told us that the buildings hadn't even been touched! . . . The Franciscans wanted us to stay for lunch, but Fr. Beutler decided that we had imposed upon them too much already. So we expressed our gratitude, piled into the pickup (Cassocks and all!) and headed for home.

"On our arrival we were dumbfounded. Everything around us, as far as the eye can see, is burnt to the ground . . . And do you know what started it? One small rubbish fire! Just to give you a picture: 100,000 acres equals 88,000 regulation football fields! Some cookout!?" If a man walked for eight hours a day at four miles per hour, it would take him 19½ days to walk the perimeter of the 156 square miles.

Annual Pastors Meeting

By Dick Gielow, C.M.

With the leaves falling and the wind blowing, autumn brings a new fresh air. What a colorful description of the "aggiornamento" in the church. Old leaves are falling, and fresh air is coming through the open windows of the church. The season is changing and soon a new spring will be here, a bright future, something to look forward to. It is with this spirit that the annual Pastors' meeting was held. Pastors of the Western Province assembled here in Perryville to discuss various points of Parish life, especially with regard to this new fresh air in the Church—the liturgy renewal.

The discussion on the liturgy, conducted by Msgr. David Thomas of the commission for the Sacred Liturgy and Music of the Archdiocese of St. Louis, was the highlight of the meeting. With the emergence of the vernacular into the Holy Sacrifice and the Sacraments, the pastors would have to study new ways and means to carry out the preaching of the Good News. Other topics up for discussion were: The confraternity of Christian Doctrine, Tithing Duties of the pastor and assistant, and other problems of community parishes. Father John Sharpe talked on the CCD while Father Fisher talked to the pastors on different problems of parishes. All discussions

(Continued Page 9)



FIRST NEWS FROM OUR CONFRERES IN CHILE....
RENEWAL IN CHRIST PROGRAM BEING CONDUCTED
IN ST. VINCENT'S PARISH, PHOENIX....

Frs. Ganel, Ruiz, and Brown arrived in Chile August 28, and were soon handed their new appointments: Fr. Ruiz Provincial of the Province of the Pacific, Fr. Ganel Superior of the Motherhouse, and Fr. Brown Assistant in St. Vincent's parish and Procurator of the Motherhouse. Fr. Ganel is studying Spanish at the North American Institute, and all three priests are now offering Mass and hearing confessions in Spanish.

For St. Vincent De Paul Parish in Phoenix, the days of apathy seem to be

gone. The Renewal in Christ program has been the unifying push the parish needed toward a long term program of spiritual refreshment. The object of the program is the establishment of a continuing program of prayer, study, and home visitation, aimed at the spiritual renewal of all adult parishioners. A dedicated group of laymen took it out of the planning stage and put it to work. Much of the program lies in the future; but after the heartening success of the first few weeks, the parish looks like a maturing one with a direction to go and the will to move.

THE DEANDREIN

PARISH ACTIVITIES

Holy Trinity Parish in Dallas had their most successful carnival in the beginning of October. At the end of that month, the parish also celebrated the fiftieth anniversary of the work of the Daughters of Charity in the parish.

Sacred Heart School in Patterson, California held an open house for all visitors on November 10.

Archbishop Vehr has directed all parishes in the archdiocese of Denver to institute the liturgical changes on November 29. The altar of Most Precious Blood Church will be erected so that the priest will celebrate Mass facing the people. An electronic device has been installed so that all in the church will be able to hear the priest's voice. The enlarged church seats 850. Two rooms have been added to the rectory to provide living quarters for the priests. With this addition, adequate office space has been provided, as well as a guest room.

St. Katherine's Church is closing. The rectory and school have already been vacated, and Fr. Paul O'Malley and Fr. Robert Draff have taken up residence at St. Joseph's Rectory. They continue to serve as chaplains at Charity Hospital. Mass is still celebrated twice on Sundays, but the church may be closed at any time in the near future.

ACTIVITIES OF CONFRERES

Rev. Elmer Modde of Miraculous

Medal Parish in Montebello is the new chaplain of the Catholic Daughters of America at the nearby Court of the Guardian Angels.

The priests of St. Vincent's Seminary in Beaumont, Frs. O'Malley, Matthews, O'Connor, Ramson, and Wiesner attended a lecture and film on the changes in the liturgy of the Mass, on Oct. 20.

Frs. Edward Riley and A. Falanga attended the founding convention of the Midwest Association of Theological Schools. Fr. Falanga was elected Secretary-Treasurer.

Fr. Stafford Poole's article, "The Ideal Seminary: Some Afterthoughts," appeared in the October, 1964 issue of The Priest.

Fr. John Shaughnessy was the principal speaker at a luncheon held at the Denver Dry Goods Tea Room for the Catholic Women's Study Club of Denver. His address was centered around the Ecumenical Council and the liturgical changes which will take place on November 29.

Fr. Stamm gave a sermon at the Christ the King celebration in Beaumont.

Fr. Dicharry addressed the Catholic Physician Guild and also the Serra Club of Houston.

Frs. Pittman and Glynn and Brother

THE DEANDREIN

Charles attended a dedication ceremony in Beaumont.

Fr. N. Persich is attending the present session of the Vatican Council as Cardinal Ritter's personal theologian.

Fr. Oscar Miller filled the function of Master of Ceremonies at last summer's liturgical week.

Frs. Zimmermann, Kenneally, Roach, Parres, Guyot, McOwen, and Miller attended the Institute for Liturgy for Seminary Professors.

Frs. Anthony Falanga and Bruce Vawter attended a recent convention in Chicago.

Fr. Singleton is currently giving a lecture series on the truths of the Catholic Church at the information center in Holy Trinity Parish.

Fr. Lynch and Fr. Zimmermann took part in the liturgical workshop in Hallettsville on September 30. The workshop lasted two days and was attended by some 200 priests of the San Antonio Area.

The Illinois Catholic Secondary School Principals' Conference was attended by Frs. Bogetto and Culligan.

Fr. Donald Ryan attended a meeting of the NCEA in San Francisco, California during the week of Oct. 25.

Frs. Derbes and Kammer attended a meeting of the Alumni of St. John's Seminary in Victoria, Texas.

Fr. Grace took the seniors of St. John's Seminary, San Antonio, to the annual banquet honoring the top youths of the diocese.

RETREATS, DAYS OF RECOLLECTION, FORTY HOURS, AND NOVENAS.

Rev. John Murphy will conduct the Solemn Novena at St. Joseph's Church in New Orleans from November 16-24. The Novena will close with Forty Hours on Nov. 22-24.

Fr. John Vidal will conduct the Solemn Novena beginning on Nov. 15 at Most Precious Blood Parish in Denver.

Frs. John Hogan and John Vidal gave the novena at Holy Trinity Parish. Some of the parishioners asked for printed copies of the talks that were given, because they were so good.

A Solemn Novena was conducted Nov. 10 by Fr. Raymond White at St. Stephen's in New Orleans.

Fr. Richard O'Brien gave the Forty Hours devotions at Saint Patrick's Church in Lemont October 11-13.

Forty Hours was also celebrated at Sacred Heart Church in Patterson, California.

THE DEANDREIN

Some eighty members of the local clergy gathered at the Cardinal Glennon College for the closing of Forty Hours on October 15.

Fr. Gilmore Guyot conducted Forty Hours at St. Boniface Parish in Perryville.

Fr. Anthony Falanga conducted Forty Hours at Davenport, Iowa

Fr. Donald Berkbigler conducted Forty Hours devotions at St. Vincent's Church in Cape Girardeau, Missouri October 16-18. On October 25 he conducted the Day of Recollection for the CYC of the Deanery of Sikeston at Oran, Missouri.

Fr. Francis Gagnepain conducted a Day of Recollection for the Ladies of St. Henry's Parish at Charleston, Missouri on October 18.

Fr. Donohue is giving nine monthly Days of Recollection to the diocesan priests of the immediate surrounding area. These will be held at St. Vincent's Seminary in Montebello, Calif.

Fr. Harold Beutler conducted the annual retreat for the theologians at St. John's Seminary in Camarillo from October 28-November 1.

Fr. Gieselman gave a retreat at the Cenacle Retreat House in Houston.

Fr. Hogan conducted a Solemn Novena at Assumption Parish in

Perryville from November 15-23.

SEMINARIANS AND SEMINARY ACTIVITIES

In conjunction with other institutions, Kenrick held open house on Sunday, October 25 as a part of the bicentennial celebration. These tours were sponsored by the Association of Christian Education Workers, a committee of the St. Louis Metropolitan Church Federation.

On October 7 the Kenrick faculty and students were host to 250 Alumni on Alumni Day. A Community High Mass in English was offered by Monsignor Westhoff of St. Peter's in Kirkwood.

All of the members of the faculty of Assumption Seminary were the guests of the Marianist Fathers and Brothers in Houston for a get-to-know each other gathering and supper on Oct. 10.

Open house was held at St. Vincent's Seminary in Lemont on October 15. Solemn Mass was celebrated at eleven o'clock by the rector, Fr. Bogetto.

The Mass in English was presented October 28 on KLZ-TV in Denver. Members of the faculty and student body of St. Thomas Seminary took part. Fr. Danagher, the rector of the seminary, was the celebrant, and Fr. Cahill gave an off screen commentary. The program was commercially sponsored and was well received.

The enrollment of 98 students at Cape includes 20 seniors, 20 juniors, 27 sophomores, and 31 freshmen.

THE DEANDREIN

Open house was held at St. Vincent's Seminary in Beaumont after the dedication of the new wing of the dormitory building. Fr. John Zimmermann blessed the new wing.

The Beaumont seminarians attended a parish variety show in Beaumont. This was made possible by ten generous Beaumont men who provided the transportation to and from the show.

The high school seniors, accompanied by Frs. Piacetello and Rohrich, made a trip from the St. Louis Preparatory Seminary to the nation's capitol for a four day tour.

The Serra Club of St. Louis presented a program for fathers and mothers of all the seventh and eighth grade boys and girls of St. Catherine Laboure Parish in St. Louis. A movie "Treasures of Heaven" was followed by a panel discussion which lasted for over an hour. Fr. Morgan Barr, Sister Ambrose, D.C., and two parents who have vocations among their own children answered the questions.

Messrs. Van Linden, White, Pettis, Moonier, Rigdon, and Collins accompanied a group of prospective young men to Cape for a Vocation Week-end.

MISCELLANEOUS

Fr. Whitney, special emissary of Pope Paul VI, said Mass in English in the Melkite Rite for the members of Assumption Seminary in San Antonio on Sunday, October 11. On the following day he addressed the students explaining the rite.

A certificate of award was presented to Fr. Kammer on October 19 by the Civil Defense Organization of San Antonio for providing a suitable shelter in case of national emergency. The shelter is located in the basement of Mary Catherine Hall and is fully equipped with provisions in case of attack.

DePaul University conducted a poll which indicated that teachers in Catholic high schools in Illinois believe that nation wide testing programs, such as the National Merit Scholarship Examinations, exert influence on the instructional programs of their schools. These tests do lend themselves to misuse, however. Despite warnings, people will use them as devices for school comparisons. Merely because the suburbs of Chicago, for instance, have a greater percentage of finalists in the National Merit program than the city itself does not mean that the quality of teaching and education is lower in the city. The quality of the students themselves must be taken into account.

The annual Pastors' Meeting was held at St. Mary's Seminary in Perryville on November 10 and 11.

Mr. Rene Piccolo, professor at SIU in Carbondale, Illinois, and a native of Marsailles, France, visited the I & II year college French class. He conducted an informal class and answered questions about the French language and European education in general.

Brother Charles Sweeney recently joined the staff at St. Stephen's Parish to be sacristan and general maintenance man.

O P E R A T I O N -- -- R E H A B I L I T A T I O N

The novices here at the Barrens have undertaken to replace the time-worn furniture in the Novitiate by collecting Trading Stamps. In order to make this a success they are asking for your help.

They are asking for any type of stamp, especially those given by the larger firms, e.g. Top Value Stamps, S&H Green Stamps, Eagle Stamps and Plaid Stamps. Any amount will be gratefully appreciated -- two or a truck-load.

This is a long-term operation. So if you don't have any stamps now, perhaps you can send some later. The project is off to a good start, but there is a long way to go before the goal is realized.

The Novices will appreciate any interest the confreres, Daughters of Charity, and friends might show in promoting this project by either collecting stamps or by spreading the word. Send stamps to the Novices, St. Mary's Seminary, Perryville, Missouri, -- 63775.

Thank you.

The Deserted Village

By Louis Arceneaux, C.M.

Since 1888, with the restoration of the Scholasticate at St. Marys', students in theology have studied at the Barrens. That 76 year era has ended. October 30th marked the theologians' move to DeAndreis Seminary at Lemont, Illinois, thirty miles outside Chicago. Only the date will remain significant to Vincentian historians of the 21st century. But to all of us involved in the move there is much more to this transfer.

Any move brings complications. But when 41 students, in the midst of a school year, are involved; when the actual date of the departure is shuffled around and uncertain until a week beforehand; and finally, when the moving of a library enters the picture—neither complication nor confusion adequately describes the scene.

Approximately 25,000 library books made the trip to DeAndreis from Perryville. Most came from the theology sections of the seminary library; but many others first had to be ordered, then unpacked, processed, and packed again with the other books. 600 individually sealed and marked boxes later, the books were ready for shipment. No need to mention the reverse process at the other end of the journey.

Actually the packing represented the

Pastors' Meeting (Cont'd.)

seemed to be very beneficial and of significant value to the pastors.

However, aside from the actual meetings themselves, the pastors' meeting provides a reunion of the confreres. Old acquaintances are renewed. Talk of the good "ole" days flows through the corridors. Confreres reminisce over their own student and novice days, recalling the rough days at Camp St. Vincent and the well-known Villa. So, even though "aggiornamento" is on their minds, the pastors can't forget about the memorable past.

For the students, the pastors' meeting furnishes an inspiration. Yes, each year we appreciate and respect more and more our Vincentian pastor. To him we offer our prayers for his continued success in a field which was so dear to St. Vincent. And we extend our wish to see him next year, coming back to the Barrens for another Pastors' meeting, when we can say once again "Welcome back to Perryville, Father."

easiest part of the library's transfer. With every library, there's a card catalogue system. Out came 180 drawers of 700 cards each. 126,000 cards later, each handled separately, the cards destined for Lemont were separated from those that remained here.

This little task completed, the students could get around to their own books, clothes, and accumulations of the past five to eight years. Only one matter of necessary business slowed down the proceedings—midsemester exams.

This merely sketches a portion of what those 21st century historians will scarcely acknowledge concerning the opening of Lemont and the end of an era!

A Keyhole In China

By Rev. William Gaughan, C.M.

Although we Vincentians may not be sent to a foreign country as missionaries, we will be concerned with the foreign missions during our entire lives. I recently had the fortunate experience of spending some time in one of our mission countries, Formosa. I would like to share this experience with you, my confreres in the seminary; perhaps you will understand a little better the people our missionaries are helping as well as the problems they face in working for these people.

I flew to Taiwan (Formosa) by jet. This beautiful island nation, the Republic of China, is only ninety miles from the Chinese mainland. Six hundred priests and a large number of nuns labor here in a variety of works

for the salvation of souls. Besides our own Vincentians priests and the Daughters of Charity, other orders have missionaries in Formosa, including the Dominicans, the Jesuits, and the Maryknollers. Our Fathers are located in Tainan, Kaohsiung, Khan Shan, and the surrounding country. They conduct many missions (parishes), educational facilities for the young, catechetical instructions, and a host of social work programs, including a rather large medical dispensary and a youth program. You name it—our confreres do it, even though they are shorthanded!

What I especially noticed about the confreres was their wonderful spirit of companionship. Although they are always busy, they visit one another twice a month in order to preserve the family spirit that joins them together. Also, the confreres were as interested in my work as I was. They somehow found time to assist me personally; through them I was able to establish contacts and accomplish the main purpose of my trip: to live among the aborigine tribes in the mountains.

The Maryknoll priests, who do much of their work among the aborigine tribes, were a great help to me. These people, who speak a great variety of dialects, are probably Malay-Polynesian origin. I stayed among the Tayal and the Paiwan, two of the largest tribes, who dwell in the mountain recesses and cultivate their fields very high on the mountain sides. My experiences with these aborigines are among the most memorable and thrilling of my stay in China.

One of the difficulties our missionaries face is the problem of language. The nine or ten million Taiwanese have their own language, which is

(Continued Page 11)



Nov. 2, 1938: The startling news of Bishop Misner's death, caused by apoplexy, was announced during meditation this morning. Successor to Bishop Edward Sheehan as Vicar

Apostolic of Yukiang, Kiangsi, China, he was consecrated in 1935. His death comes at a time when China is in turmoil caused by the ravages of war.

Nov. 11, 1938: Armistice Day. Twentieth anniversary of the signing of the armistice to the World War. Fr. Gregory remarked this morning that in 1918 Marshal Foch predicted another World War within 25 years of 1918. Only five years left!

Nov. 20, 1938: Maybe study is having its affect on some of us—Mr. Des

(Continued next page)

AN OPEN LETTER

By John Rybolt, C.M.

Dear Sister Mary William,

May the grace of our Lord, Jesus Christ, be always with us.

After reading of your selection as the MC for the Catholic Interracial Council meeting in Chicago, to honor Dr. Martin Luther King, I couldn't help sensing some feeling of triumph and of success in the announcement made by Mr. McDermott. According to the statement which I read, he said that "as far as I know, it will be the first time in history that a nun has been an MC at a major public dinner." I think that the chairman for the award dinner, Mr. Hilliard, summed up what we all feel about this honor. In the same newspaper release, he stated that "we believe that it is a very appropriate role for Sister Mary William because she has been a pioneer in the movement which brought nuns more and more into public life. She has helped many Sisters to see the terrible social problems that frequently exist outside convent walls. As a result, many Sisters have begun to use their wonderful influence more directly on difficult problems like civil rights and poverty."

How much more of this triumphal spirit would have been shown if the announcement were made after Dr. King's nomination as recipient of this year's Nobel Peace Prize!

At least for me, this new distinction brought great satisfaction, as I'm sure it did for others who have become acquainted both with you and with the work carried on so well at Marillac

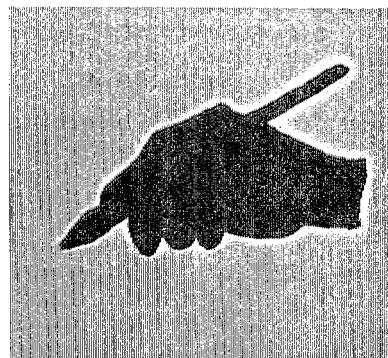
House. I do know that it made a great impression on the twelve Vincentian "apostles", as someone began calling us, who worked under you this past summer. Before the summer began we had been hearing very enthusiastic reports about the work of the Daughters in the "Inner City"—about that "Inner City" of which, I'm afraid, few of us had an acquaintance. Looking back on it now, I realize that we were, by that very ignorance, somehow removed both from the work and from the spirit of St. Vincent. After all, many of the present problems, such as crowding, unemployment, breakup of families, and the consequent poverty, faced him also.

One result of our work with you was that all we saw in those five brief days taught us more, I believe, than weeks in the classroom would have done. Many of us remarked about the number of services being offered by Marillac House and also by Rendu House, all of which represents a very needed apostolate today. The spirit behind all the clubs and the various groups activities, behind the census work, behind the organization of the block clubs and so on, was certainly St. Vincent's. It was also, if I may say it, a reflection of your own spirit.

So much has been written on the "new nun" lately, that it seems to me people should now be accepting the fact. They should be getting used to seeing religious doing practically any kind of legitimate work. Apropos of this, did you perhaps see the picture story in the current issue of Critic? It

is rather satirical, but also to the point. There are a series of pictures of Sisters, who are doing all sorts of unlikely things—unlikely, that is, from the popular conception. A few quotes: "See the Sisters! See the Sisters play! See the Sisters do funny things! Sisters are human. They have arms. They have legs. They have heads . . . They use Hoola-Hoops. They ride in life rafts . . . And they shoot off water-pistols. So what! Everybody knows this. Everybody except editors". Your appointment to the MC for this dinner is perhaps another one of these "funny things." It shouldn't be that unusual, and I hope that eventually we will be able to accept something like this without comment.

At any rate Congratulations! You have helped develop the potential of Sisters, and this new recognition is a well deserved, and tangible, result.



SAVE YOUR TRADING STAMPS FOR THE NOVICES AT PERRYVILLE



Lauriers made up two teams to play handball this morning and when they got out to the court it was discovered he had sent out seven men to play at three on a side. Maybe it's Canadian mathematics.

Nov. 1, 1939: While playing handball this afternoon, Mr. Kavanaugh took careful aim for a low brick—and broke Mr. Mataushek's glasses.

Nov. 9, 1939: The Register for this week carried the report of the election of Fr. Lilly, C.M., of Denver, as President of the Catholic Biblical Association.

Nov. 11, 1939: The Brothers continue work of painting windows and doors of our building. Result: many an absent-minded student, pre-occupied with

the distinction between essence and existence (like Mr. Jim McOwen) are now sporting polka-dotted cassocks.

Nov. 3, 1940: In the course of his conference Fr. LeFevre brought to our attention the fact that someone had left a Liber on the floor in the corridor—a failing against poverty. Later it was discovered that the book had G.C. LeFevre's name in it. Tisk! Tisk!

Nov. 14, 1939: Fr. Winne mentioned

(Continued next page)

Jubilarians



Father J. Taugher, C.M.

This month our early congratulations go to will-be jubilarians, Father John Lohr and Father Julius Hann, both of the ordination class of 1940.

Father Lohr has been a faculty member at DePaul University since 1960. Prior to that assignment, his work had been in seminary teaching. He has taught at the St. Louis Prep, Kenrick Seminary in St. Louis, and St. Thomas Seminary in Denver.

Father Hann's 25 years of priestly work has been done at St. Mary's Seminary in Perryville, St. Vincent's College in Cape Girardeau, St. Joseph's Church in New Orleans, and St. Vincent's Church in St. Louis, where he is presently stationed.

Special congratulations go to Father J. Taugher who is celebrating his golden anniversary in the Community. Father Taugher is currently teaching at Kenrick Seminary in St. Louis.

Looking Through



the fact that Fr. Coyle has returned to this country. We just sent him a check yesterday headed for China.

Nov. 1, 1958; Fr. Fischer announced that Mrs. Doheny died on Thursday.

Fr. Gaughan (Cont'd)

basically a Chinese dialect mixed with Japanese. The three million emigrants from the Chinese mainland speak the Mandarin language, which is the official language of the country and is now enforced in all the schools. Several small groups speak their own dialects. This short account should give the future missionaries some idea of the language difficulty. But this difficulty is not insurmountable; there are now excellent language schools on the island. Also, the missionary usually concentrates on the language in the area of his missions. Eventually, however, it will be important for the missionary not only to speak Mandarin Chinese, but also to read and write it. The Chinese youngsters are getting a good education, and the university graduates speak English well. In order to convert these new intellectuals it will be necessary to impress them with a reading and writing knowledge of the Chinese official language.

I was very impressed by the caliber of the Chinese College students, who represent the "new China." These young people will represent a challenge to the missionary priests of the next decade. The approach to the Chinese is much different from what it was in the past. If we are to continue in China, our future missionaries must be progressive and vital. The foundations have been laid by our confreres there now, but they are looking for you to build on those foundations.

The Chinese vary as most people do. The cultured and intellectual people can challenge any of our high standards. The poorer people are the most friendly and helpful. They are all very proud of their long history and culture. The Chinese do not always think the way we do, but the missionary must learn to appreciate them for the wonderful people they are. The difficulties in China are manifold, but the rewards are very encouraging. This is why we are priests: to serve and love.

A very generous lady who did a great deal for the Church, and especially for the Vincentians. If the maxim of our Lord is remembered "Whatever you did to one of these you did also to me," her reward will indeed be great in heaven.

Nov. 15, 1958: The Gospel is the parable of the mustard seed and the leaven in the dough. The "heavy weights"—Sauerhage and Overkamp—were called on for repetition. Overkamp compared himself to the grain of mustard seed; he said he was small and insignificant

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now but hoped to grow much larger. It would have been more apt had he compared himself to the hunk of dough.

Nov. 2, 1959: Feast of All Souls. The ceremonies went smoothly until the obsequies after Mass. Fr. Fischer and Mr. King (the deacon) bumped into the catafalque and over it went. Father had to complete the incensation with one hand while attempting to hold the catafalque with the other.

Nov. 6, 1962: We have a sign on our bulletin board asking us to vote for Albert Bey, the undertaker, for the hospital board.



DEDICATION OF DeANDREIS AT LEMONT

Next Issue:
The Story of the move
to Lemont.
by Ralph Pansza, C.M.

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EDUCATORS DISCUSS 'AGGIORNAMENTO'

By Wayne J. Kennedy, C.M.

In one of his discourses at the Second Vatican Council, Archbishop Hurley of Durban, South Africa, made the following remarkable statement: "It will be impossible to have any renovation in the Church unless we first reform our seminaries." All of the new apostolate, liturgy, ecumenism and spiritually seems to be at stake with the future of our seminaries. If the seminarian does not understand why this unprecedented revolution in thought has taken place, he cannot be expected to champion the movement in the future generation, with concrete applications both in his own life, and in the life of those whom he is responsible for.

The problems of spiritual formation, discipline and intellectual development of our seminaries were discussed at length in the recent education meeting here at Perryville. Not many will disagree that changes do have to be made in order to implement the changing concept of the seminarian, but the practical solutions to these problems

find no easy answer. The problems and answers are of course varied for the different levels of seminary training the minor seminary, the philosophy or college sections, and the theology seminaries. Father Edward Kammer headed the committee on the theology departments, Father John Richardson on the college sections and Father Don Ryan on the minor seminaries. Also present were some of our Eastern confreres who came both to listen and comment on similar problems they face.

The whole notion of spiritual training in our seminaries was subjected to a review. First of all, what are the traditional principles of spiritual formation? Are we overlooking some of these principals, overstressing others? What can be done to intensify prayers and mortification in the personal lives of the seminarians? The thought of many of our foremost theologians is towards a greater personal commitment and a deeper realization of the meaning of one's faith. Does it too often happen that this solid connection between the seminarian's spiritual life

and the problems he faces outside of chapel divorce themselves from one another? Isn't it true that the seminarian doesn't make this connection until he is forced to it after ordination. Another problem facing seminary authority is the advancing freedom of the seminarian to make his own choices, a greater responsibility for his actions, and the need to understand just what the virtue of obedience implies. Should the spiritual life of the seminarian be left more to the responsibility of the individual than the precepts and interpretations of the faculty?

In view of the increasing liturgical orientation of the life in the Church, what part should the seminary play? Should such exercises as meditation, rosary, visits and novenas take on a more "private" character? What should be done in the practical application of liturgical reforms in the seminary? Should the seminary act as a forerunner in the liturgical movement?

Among the difficulties discussed at

(Continued on Page 7)

DEANDREIN

The DeANDREIN

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DECEMBER, 1964

INSIDE:

ASSUMPTION:

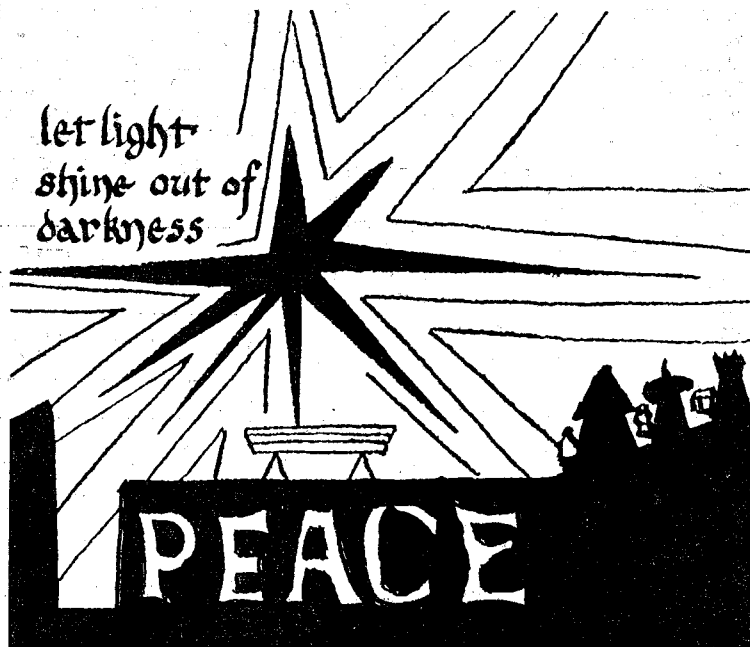
THE CAMPUS
SEMINARY—P. 4

THE NEW BREED FROM WITHIN

P. 5

A PARTING TRIBUTE To Shakespeare

P. 7



EDITORIALS

ARTICLES FROM CONFRERES WANTED

If there is one word in the English language that would like to escape from common usage and find asylum in the dictionary among the ranks of antiquated words, it is "tradition". Every time one noble gentleman uses it to signify the best one generation has to offer, another, another noble gentleman uses it to signify the faults and failings one generation bequeathes to another.

Escape, however, is impossible. Both noble gentlemen will continue to speak it and to write it. Their different interpretations of the word will also continue. So the battle-weary little word must rise to their demands and realize that within its symbolism is housed both the best and worst one generation passes on to another.

The DeAndrein has become a "tradition" within the Western Province. Its never failing appearance year after year has been equalled by the never-failing support of the confreres. Each year has also brought it merited criticism and expressed desires for improvement, and usually some revaluation. Like their predecessors, the current editors wish to reevaluate this tradition in order to strengthen its endearing qualities, to remove our faults and to broaden its scope.

It is no secret that the DeAndrein has often contained the dullest possible articles. They suffered both from content and style of composition. Their subjects were limited to Community news items, bits and pieces which didn't always deserve the fanfare they received. Their composition fell to students who sometimes lacked knowledge of English grammar and style, or more often, who had too many other things to do.

The editors knew frustration. Limited by the content and handicapped by the lack of writers, they settled for getting the paper out each month, and put aside their plans for improvement. They kept going because they felt the confreres would be glad to receive Community news no matter how dully written.

We, the present editors, wish to emulate this past loyalty to bringing the Confreres Community news. It is that part of the tradition worth keeping. Eventually, however, we hope to have more articles by ordained confreres on a greater variety of topics. We wish to open the pages of the De-

Andrein to any subject (problems, majors, hobbies) that a confrere may wish the members of the Province to read about and discuss. We will no longer limit its contents to Community news and its writers to students, although both of these shall remain. In this way the DeAndrein will become an organ for expression, a means of communication.

Such a plan may take anywhere from months to years to accomplish, but if it is worthwhile there must be a beginning. From the beginning of the new year on, we will be eagerly awaiting contributions from the confreres.

The Editors.

CHRISTMAS AT THE BARRENS

This year's Christmas at the Barrens will differ from past Christmases. The Theologians celebrate Christmas six hundred miles away at Lemont, so the work of making Christmas enjoyable rests with the Philosophers.

Christmas without a play or two wouldn't seem like Christmas, so the work begins with the handing out of play scripts. Bob Bluis, who had had a taste of directing before, is staging "The Million Dollar Saint." He feels that the acting of Ron Rees and Roman Morales may win a new reputation for them. Gene Foster and Glenn Beckmann are directing the season's other play, "The Man Who Came to Dinner." Dick Mucker is their leading actor.

On Dec. 23 everyone from Tony Abad to Marko Smrdelj roam the attics in search of decorations. Then, the fun begins. Paul Littlepage calmly calculates and provides the number of trees needed. Bill McGown drags one off to the priests' rec-hall; Jim Cairns, one to the refectory; Pat Ahren and

Tony Cajilig, one or two to the student building. The Novices, in the mean time, also select a few for their building. The decorating stops only for lunch or dinner or perhaps once or twice for falso practice which Mike Harvan assembles for "a little polishing up".

Christmas comes. Naturally the holidays bring chances to do all the things the study schedule doesn't allow. Wayne Kennedy can watch sports events on television without worrying about classes. J. D. Flaherty gets time to go hunting. Everybody appreciates the opportunity to sit down and talk with the fellows he has been too busy to see.

The days also bring a chance to say, "thank you" to seminary friends. The Daughters of Charity, the kitchen staff, and the ladies who work at the Miraculous Medal office come out to attend one of the plays.

More than all of these things, however, the days of Christmas are days of thought. They are days when the Liturgy challenges us with the fact that "the Word became flesh", God became a brother. This is the explanation of the plays, the trees and decorations, the free time, the thank you to friends, the enjoyable recreations.

L. D.

Season's Greetings

TO ALL

OUR SUBSCRIBERS

The DeAndrein

published monthly by the students of st. mary's seminary

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+ THE MOVE TO LEMONT +

THE NIGHT BEFORE

By Pat Ahern, C.M.

At 6:15 p.m. on October 29 the famous "silver-cloud" bus of St. Mary's Seminary sped through the streets of Perryville. It was headed for the KC's hall where its passengers, the whole student body, had been invited to a banquet in their honor. The entire program consisting of a delicious dinner, music by Red Dow and his Orchestra, a demonstration square dance, speeches, and door prizes had been prepared by the Chamber of Commerce. This was one expression of their sincere appreciation to the departing Theologians.

The stair-case leading up to the large banquet hall was gaily decorated with pumpkins and gourds. Each of these had a skillfully carved grotesque face that reminded one of his fellow confreres at 5:00 o'clock in the morning. Six long banquet-style tables perpendicular to the speakers' table were set up in the hall. On the table tops were tastefully arrayed candles and fall flowers.

After the Seminary Faculty, students and some four hundred guests were seated, the excellently prepared meal was served by the members of the Father William J. Barnwell Council of the KC's. During the meal the "blue-ridge-sound" of Red Dow's band filled the hall. The melodies must have occasioned a nostalgic tear in the eyes of many of the guests.

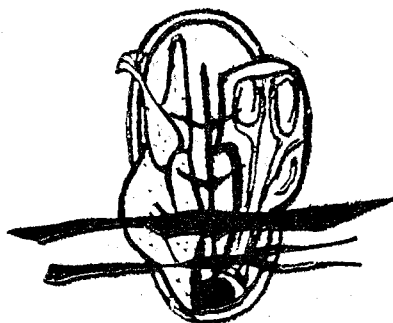
When the meal was finished, Mr. Loiseau, the master of ceremonies, asked Mr. Charles Van Doren to call the square dance. Twenty of the guests stepped forward and separated into two groups, one at each end of the speakers' table. The dance and Red Dow's music certainly evoked a country atmosphere.

Following the dance, the Honorable Wallace Gagnepain, Perryville's Mayor, explained to the lay guests just what a Vincentian is. Fr. Riley then spoke, ending one phase of student speculation by announcing the new appointments. Afterwards the first Superior of DeAndreis, Fr. Joseph Falanga, expressed his appreciation to all for their hospitality and Christian friendship. The speech-giving was concluded by Mr. Ward White, the president of the student body. Mr. White, speaking for all the students, thanked the people for their many kindnesses throughout the years.

Two events ended the evening's entertainment. Mr. White drew "vocational-numbers" from a box. To the philosophers corresponding to these

numbers went edible door prizes while the theologians received "green-back dollars". The seminary glee club under the "shy" direction of Mr. Mike Mulhearn reciprocated Perryville's generosity with a medley of popular songs.

One sentence in "A Real Nice Clam-bake," a song from Rodgers and Hammerstein's CAROUSEL, best sums up the evening: "We all had a real good time!"



DAY OF DELIVERANCE

By John Cawley and Ralph Pansza, C.M.

October 30th was D-Day. This was the departure date for the theologians who were moving to the new DeAndreis Seminary in Lemont, Illinois. With the introduction of the crash program in the history of the Jews this school year, it was inevitable that many jokes would develop about the "promised land". In the weeks preceding departure, the excitement grew as books were packed, exams prepared for, and rumors about the new seminary filtered in.

One hundred and forty eight years ago Felix DeAndreis and his friends left their familiar Rome to start a new foundation in America. From that foundation in Perryville many men have gone forth around the world to extend the work of the Church and the Community. Part of the theologians' excitement was tempered by the thought of leaving their close friends and their old home in Perryville. The most hardened heart was touched by the cheering crowd of school children and Daughters of Charity who lined St. Joseph Street with banners, streamers, and the school band. As the band played and newspaper photographers flashed their cameras, most students were solidified in their decision that they would be back to Perryville for a visit.

The new modern seminary in Lemont is a sharp contrast to the humble log cabin which awaited those earlier Vincentian pioneers. The overwhelming size and simplicity of the community chapel dominates the whole house. The first mass in the new chapel was

offered on the very morning that the theologians left for Lemont. Ten senior girls from Mount Assissi Academy in Lemont participated. These young girls volunteered their services to scrub the priest's and students' rooms so they could move in that night. Along with their mops and buckets they brought food, cakes, and candy for our community "scoff". Their charity was but one example of the good will shown us by the local people.

As in any seminary, many unique and humorous things happened during those first few days. One night a deacon was saying office in chapel when a layman came up to him and asked him to hear his confession. After discussing the situation, the gentleman wanted to know what time were the Sunday masses in the new parish! And when he heard that the furniture had not all arrived, he offered the aid of the local K of C's to find furniture.

One evening the parents of one of the students were receiving a tour of the new kitchen. One eager confrere was demonstrating the wonders of the new dishwashing machine to the mother of the family. As she peered closely at the huge machine, he turned on the switch and drenched her from head to foot. The basement of the seminary is probably large enough to shelter the whole town of Lemont in time of an atomic attack. Fr. Bruns started out for an inspection tour. Several hours after his disappearance he saw the daylight as a search party was being drawn up to find him.

Hardly a day passes in the new seminary that some decision is not reached which will affect the theologians for many years to come. The adoption of a new student constitution, the acceptance of offers to preach and teach in local parishes, week-end retreats at the minor seminary, the new flexible student order of the day, are all opportunities to meet the challenges and needs of today and tomorrow. But it only takes a glance out the window by a starry-eyed theologian to see Brother Bill plowing a field, to remind him that his origins as a Vincentian are close to the earth and close to the people. The label of "pioneer" is not the monopoly of a few of our seminarians of today but it is a glorious title shared by all American Vincentians for many generations.

**THE DeANDREIN
WELCOMES
SUGGESTIONS**

Visiting Christ's Assumption: The Campus Seminary Least Brethren

By Tony Cajilig, C.M.

It is always a big step forward when we stop talking about a thing and start doing something about it. That is just what the students did last year when they determined to do something to help the sick and suffering people right here in Perryville. They decided to pay regular visits to the hospital and to the rest homes for the aged. Most of the students volunteered for the program and were willing to go and visit about once every month.

Every Sunday, four of those who had volunteered were assigned to the hospital, and two to each of the rest homes. At first the students were only aware of two of these homes, but soon they learned of three others, scattered around the city.

This was before the Theologians departed for Lemont. Now that the Philosophers are here alone, only two are assigned to the hospital and one to each of the five rest homes, although anyone else who wishes to go is welcome

By Paul Schneebeck, C.M.

We live in a fast-changing world today. In order to keep up there are many changes taking place in the Church. A good many of these changes are also taking place in the seminary system.

A priest today must end his studies at a point where he is at least equal with his lay counterparts. To bring this about seminary officials have upgraded the educational program in the seminary. With the increasing percentage of people graduating with a degree, the seminary has found that it can accomplish this upgrading only by sending the young priest away with a recognized degree.

There are two ways of doing this. The first, presently being followed by most seminaries, is to become accredited. However, there are only a certain number of qualified priests in the province to teach in our accredited seminaries. Therefore some have taken what might be called a more progressive approach: "Classes on the campus."

Assumption Seminary in San Antonio was faced with the problem of having the local bishops demanding

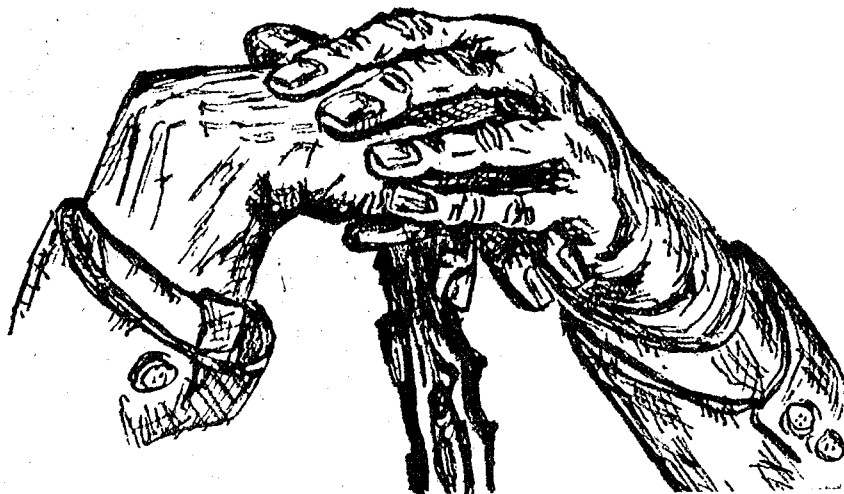
that a recognized degree be given by the seminary at the same time when the province as a whole was faced with an acute man-power shortage. The solution to both problems: Classes on the campus of Saint Mary's University in San Antonio.

According to the arrangements made, the students from the seminary leave by bus for the University. There they attend classes leading to a degree in Philosophy. Father Kwakman from the seminary teaches, using a text that fulfills the requirements of the University and the needs of the seminary. All of the other courses are normal college courses. Back at the seminary they study Liturgy and Chant.

Of course, as with any new endeavor, all of the problems have not been solved. At present such matters as an early bus trip to school, delayed lunch, and extra classes back at the seminary do not seem to form any sort of stable abstacle. The problem of running one house on two schedules was solved by meshing the schedules which was done quite easily.

Advantages? Numerous as seen from both sides! One of the greatest advantages is the opportunity for the seminarians and their peers to mix as equals. The lay student can get to know the seminarians—their future priests and pastors—as human beings just like themselves. The seminarian can get a good look at life in the world. The walls that can easily close the student for the priesthood off from the world of reality are torn down. He can see what a college education means to others his age who are willing to work several hours of the night for the privilege of a college education. In class he is an equal with them. He has to produce as much as they to receive a degree of the same quality as they receive.

(Continued on Page 5)



to do so. Nobody, even of those who have volunteered for the work, is obliged to go on any particular Sunday.

The students would not have succeeded in this work had they not received whole-hearted cooperation from the members of the Holy Name Society. For these, too, it is a volunteer work. Those who are willing to extend their help have only to raise their hands when volunteers are asked for during their weekly meetings. About ten o'clock every Sunday three or four of them come and drive the different groups to their destinations and, an hour or so later, pick them up and take them back to the Seminary.

Getting things going for the program were such men as Fred Youngs and Bob Chap, before the Theologians' move, and now, Bob Bluis. But each one of the students deserves to be mentioned for his spirit of generosity and sacrifice. The enthusiasm shown has been inspiring. There are many who go on Sunday morning to visit the sick at the cost of having to stay up in their rooms on Sunday afternoon and thus miss a favorite football, basketball, or baseball game on television. Others take time to prepare songs for the patients, who simply enjoy themselves.

The reception by those who are visited has been very encouraging in-

deed. The patients in the hospital greatly appreciate such visits, especially when they realize the time given and the effort made in order to see them. For the old folks in the rest homes, a visit may be the highlight of the day, perhaps of the week. Some of them have become so used to the visits that, if for some reason the students do not come, they are disappointed.

On their part, the students confess that they too, profit from these visits. For them it is a chance to make wider contact with people and situations. Locating an area of interest for persons with whom they may have so little in common is a challenge. individual. The saying "It is better to give than to receive" certainly can be realized here.

We're A Singing People

By John Zerkel, C.M.

A vital people are a singing people, and a vital people have current experiences out of which musical expression must come. (Burl Ives)

From what we can gather from the words of priests when they come back to Perryville, from what we heard in the minor seminaries, from old pictures we have seen, and from other sources, it seems that the members of the community have always had a song ready on their lips to be sung at any chance. Music has been an integral part in the life of seminarians. Now the folk song rage is sweeping the country, and it is no stranger to the seminary. At the drop of a hat, or the strum of a guitar, a group will gather and start singing, usually by heart, some folk song or one of the better modern songs written in the folk idiom. These songs can and do have an effect on the seminarians, a beneficial effect.

According to Burl Ives, a folk song must convey truth; it must be a meaningful personal, or social, or group experience. There are many common human experiences which we in the seminary can never feel, and so we have a somewhat incomplete view of life; there is a lack in our complete understanding of others. A good folk song, sung with a little thought, can do much to reunite us with our brothers outside the seminary, at least by giving us some of their experiences in a vicarious manner. Take for example Ian Tyson's song "Four Strong Winds." This song lets us share in the experiences of a migrant worker in Canada. It also calls into play another principle: "It's not so much what a song says that counts, but what it's trying to say." We can take the above song just for what it says, a fellow saying good bye to his girl because he has to move on to find work, or we can take it as a glimpse of the life of migrant workers everywhere, always on the move, having no permanent roots. There are many, many more songs whose origins lie deep in human experiences: love, freedom, injustice, loss of a job, death of children, etc. There are not too many ways we can share in these experiences, but folk songs do open a door to them.

Of course there are also many joyous songs, the ones that can get you back up and going when you feel down after something like a philosophy test. Rousers like "Little Light," "Greenback Dollar," and "Oh, Miss Mary" can always get you feeling better in no time. Many Negro songs have this quality about them because the songs express the bounce that the Colored can feel in their bones and in life.

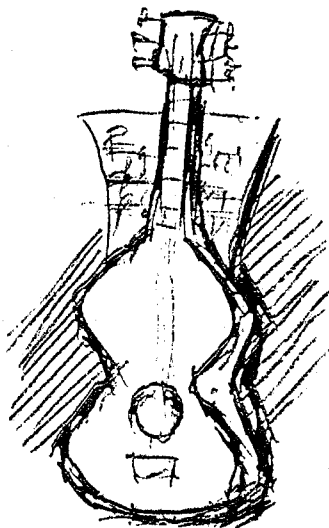
The following, stolen from the pre-

face of a small song book, "Awake My Soul and Sing," gives us a deep insight into the purpose of song:

A song can make life worth living again; it can tell God that we love Him; a song can tell a woman we love her. A song contributes to spiritual joy and the delight of the soul.

We don't feel restricted to simply the traditional folk songs; we will snatch up the work of Dylan, Ian and Sylvia and others if the words, tune, and sentiment suit us.

The meaning of a song goes deep. Who is there that, in logical words, can express the effect music has on us. (Thomas Carlyle).



THE NEW BREED FROM WITHIN

by Phil VanLinden, C.M.

(The few ideas below all came together one night last week. The next morning when I read the result, I felt like going over it and "fixing it up". Then I decided not to. I decided it would be best to leave it all as I had written it.)

The wind blows. I look out. A dreary sunset. Thinking. It's very hard to express. The atmosphere is perfect—but no words. Lots of people talk about us. They've written about us. We've heard it and read it. We're the "new breed". There is something in us that is different and puzzles them. What is it?

I speak for myself, from my own experience as a Vincentian Seminarian. I'm one of 'em. I just voted for the first time last month. I've thought very seriously about love's meaning, about how much of my life is illusion, and how much of it is real. I enjoy folk music and Bach's fugues and I have to admit I'm a tactless diplomat. There is something in me that is

different and puzzles me. What is it?

Anne Frank seems to be a prototype of the new breed. She sat before an open window as I do now, and asked why life meant so much to her. She wanted to be involved with things in that world outside—the changing world. She lived and died during the war. We live now, in a time of peace. But the Chinese have the bomb now. Who knows what Brezhnev will do in Russia now. And we sit before the open window, now. Pope John and John Kennedy. They started us thinking, I bet. And young people today, like the folk singers Joan Baez and Bobby Dylan—they are part of us. And every day in the paper Charlie Brown and Linus try to reflect our thoughts and ideals for us.

But right here at St. Mary's Seminary I have encountered members of the new breed three times in the last two days. Let me tell you about them. Maybe they can help show "what's us".

The first man came to my room to thank me for talking about various psychologies of love in speech class. He had applied all I was saying about marriage to a friendship developing here in the seminary. So we talked it over together. Yes, St. Thomas' idea of love as a "participation in good" does stand firm in any kind of relationship. And as we talked we raised more questions and problems than we solved. That it was satisfying was nothing unusual. However, it struck me here as being significant, because just a day later I read Fr. Greeley's statements in "The New Breed".

(Continued on Page 8)

ASSUMPTION

(Continued from Page 4)

There are even more possible advantages. The seminarian is given the chance to break away from the "group". He can do, think, and act as an individual. And not just an individual but a mature individual. This in its turn should lead to greater initiative and a deeper sense of values. His is no longer the sheltered life. He has to put his ideals into practice in everyday living in the world—just as he will have to do after ordination.

The directives from Rome on education in general and those on seminary education in particular emphasize the fact that the "whole man" is to be trained. By taking advantage of the cultural and lecture-programs of the University the seminarian has a much greater chance to develop his whole self.

It is too early to judge whether all these possibilities will be fulfilled. Assumption Seminary in San Antonio is to be congratulated for taking a brave step into the future. We will eagerly watch this experience in seminary education as it develops.

STUDENTS HELP AT VOCATION WEEK

By Richard White, C.M.

Oct. 30-Nov. 1 was a weekend vacation at home for the Cape students. These same days saw thirty-six boys from Perryville and the St. Louis area come to the Cape for a vocational weekend. The six Perryville students and four Cape students who had stayed behind for the weekend were their counselors.

We arrived by bus at the Cape shortly after ten o'clock on Friday night, Oct. 30th, and assigned the boys to their beds in the lower dormitory. A scoff followed in the refectory, the boys went to the chapel where Fr. Shine gave them a talk. Although the boys went to bed, the rest of us stayed up till past midnight in a strategy meeting.

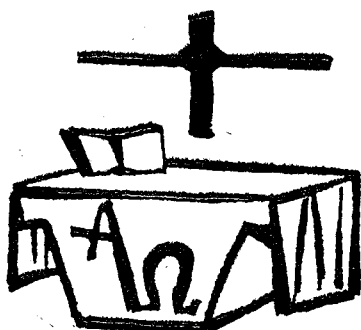
Saturday began with morning prayers, for which the diligent boys were up and at chapel fifteen minutes before the counselors and Fr. Shine. There was then a Mass facing the boys. Peace and quiet reigned in the morning as there was a half Day of Recollection. The afternoon was taken up by sports and then a hike across the "Ole Miss". The boys tore down about half a levee and tossed it in the river. We returned in the falling dusk and had a cook-out on the hill by the football field. Horse and rider skirmishes followed in the dark in which the counselors were naturally the horses. Forty-five minutes of that is enough to tear any man down, no matter what shape he is in! Tiring of this sport we went inside for calmer games and then a movie. Afterwards we headed to the showers and a much welcomed bed.

Again on Sunday morning we had

LITURGY REFORMS PROVOKE RESPONSE

By Bob Bluis, C.M.

When the people began leaving Assumption Church after Mass on Sunday October 25 they were being watched for reactions. Some reactions were



Mass facing the boys and we sang some songs of Fr. Rivers. After breakfast and a short talk to the boys by the counselors and junior counselors there were some football, basketball, and soccer games. Immediately after lunch we boarded the bus and headed back for Perryville where we gave a quick tour of the seminary before the boys hurried on to St. Louis.

The boys had kept us running all the time at Cape and we were tired as we waved the bus off. We had enjoyed the affair, though, and our work was repaid when one of the boys stuck his head out of the departing bus and called: "See you guys, and next time it will be for good."

encouraging others disheartening. The cause of the reactions were some reforms in the parish Liturgy.

The first objects eliciting response were three open ciboria in the vestibule with a box of unconsecrated hosts alongside. In clear view were signs reading, "If you wish to go to Communion please place your own hosts in the ciborium." The incoming parishoners were surprised, though there were some indifferent and a few indignant. "My God, what is our church coming to?" Some were obviously confused, "Can I really touch the host?" Some were genuinely interested, "Please tell me the significance of all this."

Their reaction to the offertory procession and Mass "facing the people" showed more unison. "It was simply beautiful"; "for the first time the Mass said something to me"; "so that's what the priest does on the altar."

The collegiate seminarians provided the people with a commentary and attempted to lead them in Fr. River's new liturgical hymns. (Fortunately for Paul Littlepage C.M. the faithful Daughters of Charity were present when he forgot the words.) Through hesitant at first, the people soon joined in.

Since October 25 English has been introduced, a few changes in structure of the Liturgy also, and laymen have become the commentators at the Sunday Masses. Hesitancy and confusion still register on the faces of Assumption's parishoners, but, more important, the willingness to participate is increasing.

CULTURAL TRIPS GET UNDER WAY

By Ron Wilkenson, C.M.

Recently the students spent a casual evening at the theatre in St. Louis. The torn ticket stub told the story:

November 7, 1964 8:30 p.m.
The National Repertory Theatre In

HEDDA GABLER

by Henrik Ibsen

The American Theatre St. Louis, Mo.

The student bus rolled out of Perryville about six o'clock in the evening for the two-hour trip to St. Louis. Making good time, we arrived in St. Louis with a few moments to spend strolling the quiet city streets in front of the American Theatre before curtain time. Hedda Gabler started a few moments after 8:30 P.M.

The play is the story of a frustrated woman. Hedda Gabler is the suave and sophisticated bride of a loving but stuffy and ineffectual bookworm. Her only passion is to control the destiny of someone. In her attempt she tramples over the simple goodness of her husband and even the chance of an affair with a friend of the family. In the end she finds her one hope of success frustrated and the awareness of her failure drives her to suicide.

For most people a professional stage play is not an extraordinary occasion. For the students at Perryville it still is. Realizing that culture truly plays a part in seminary training (and since it does have this place), an effort has been made to increase and augment the cultural opportunities of the students. This is why the students had this chance to see Hedda Gabler in St. Louis last week. This is why the students had a chance to watch the "electro-vision" production of Shakespeare's HAMLET starring Richard Burton in Cape Girardeau last October. This is why attempts will be made in the future to attend similar cultural activities.

The theatre was empty a little after eleven and the bus made the shuttle back to Perryville along a quiet highway. Thus, ended a pleasurable evening and thus was established, we hope, a delightful precedent.

Dear Santa:
Please send us Trading
Stamps.

The Novices

EDUCATORS

(Continued from page 3)

the education meeting, a great deal of time was given to consideration of the intellectual training of today's seminarian. The whole trend of education during the past decade has been toward a greater emphasis on the proper appreciation of literature, music and art. What facilities do we now have in our seminaries to aid in this work? Is it possible to give the seminarian a greater opportunity to study and experience for himself the cultural advance in our times without neglecting some other aspect of his studies? Or should some courses which have been traditionally emphasized be given less attention? What about the possibility of bringing in outside help to complement the seminary education, or even allowing the seminarian to go outside of the seminary to seek these things out for himself?

Discipline in the seminary was also a key question at the meeting. Some thought was definitely given to the part played by the rules. It is no secret that the average newly ordained priest has difficulty adjusting to a set of circumstances completely different from the life he had formerly lived for twelve years. Shouldn't the seminary then try to parallel as much as possible the opportunities and advancements that the average college student faces to make that adjustment easier and smoother? Should the seminarian be allowed to leave the seminary more often, even frequently, to keep himself in contact with the changing world around him? And in the seminary itself, what advantage is there now of such practices as long periods of silence, limitations on television, reading material, and formal schedules that must be followed? Should there be less supervision of the students in the college levels, leaving time for the most part to their own personal initiative?

Solutions to the problems that were discussed in the education meeting will take some time to put into effect. But the greatest single benefit from such a meeting is the realization that problems do exist, and that attempts must be made in the very near future in solving these problems. Now at least the confreres who attended the meeting have a fair idea of what problems have faced others who are in the same work. The formation of the greater number of priests in the western United States is the monumental responsibility of the Vincentians. This educational meeting points out the fact that we are conscious of that responsibility, and the need to act on that conviction.

The End of An Anniversary A Parting Tribute To Shakespeare

J. C. Lehane, C. M.

So much has been said on Shakespeare for his anniversary that to add even one word more would seem superfluous. Even if one were to say something, it would appear somewhat of an anticlimax after the Pope's public tribute to the poet on November 12 in the course of which the Holy Father observed:

We take especial pleasure in noting how the profound humanity of Shakespeare, ever open to adventurous and poetic exploration, leads to the discovery of the moral laws which make life great and sacred and lead us back to a religious understanding of the world.

(Quoted in the Chicago New World for November 20.)

The occasion was a recital in the Pope's presence of passages from the plays first in English by Royal Shakespeare Company, of Stratford, and then in Italian by an Italian company of actors. An American bishop noted with alarm that the Italian actor taking the part of the King in *Hamlet* tore his hair and beat his breast loudly in a most un-Stratfordian manner and in defiance of Prince Hamlet's advice to the players to take it easy. What the Pope thought is not on record.

After all this, what more is there to say? Perhaps two words: one for Catholics, another for students.

The word to Catholics is said not by way of reopening the old and hackneyed problem whether Shakespeare himself was a Catholic, or whether it matters. But rather in annoyance at the way in which A. L. Rowse of All Souls College, Oxford, brushes aside the possibility of the Catholicism of the Shakespeare family in his recent, and controversial, biography of the playwright. Some new evidence discovered at Knole, the former home of the Sackville family in Kent, England, indicates that Shakespeare's father in 1592 and Shakespeare's daughter Susanna in 1606 were officially charged of recusancy, that is the refusal to attend services in the Protestant Church. This evidence is reported in the London Times Literary Supplement for May 21, 1964. The implication of the charge was that they were suspected of being Catholic. Those accused with Susanna were well known to be such.

As for students, college sophomores, for instance, often want to know why they have to take Shakespeare at all, sometimes for a whole semester. They

should be told that for any English-speaking person an education excluding the greatest writer in their language would be glaringly incomplete. To miss what the Pope calls the "lofty genius and powerful language" of Shakespeare is to be deprived of a most enriching element in the student's cultural life.

Besides, Shakespeare is life. Sooner or later the plays will touch upon the student's own experience. He will find his own thoughts expressed there if only the correct version of a famous saying the truth of which may have already been painfully evident to him: "The course of true love never did run smooth," from Act 1, Scene 1 of *A Midsummer Night's Dream*. He will realize that in Shakespeare more perhaps



"To miss Shakespeare is to be deprived of a most enriching element in the student's cultural life."

than in any other poet the values of life are translated into terms eloquent and of imaginative persuasion. To realize this is surely to make a leap into maturity on the threshold of adult endeavor.

So Shakespeare remains supreme. One might say that even in spite of the promotion and commercialization of the Jubilee Year, he made contact with more people than in the four hundred years since his birth. He reached even beyond television. In New York City alone travelling groups of actors carried the plays into neighborhoods where people would never dream of watching the plays on TV, much less of going to a theatre to see them.

Years ago in Ireland Canon Sheehan, the popular priest writer, remarked that Shakespeare would be England's consolation when she would lose her Indian Empire. More than the Indian Empire is lost to England now. But Shakespeare has survived the loss of the Empire. He is safe as long as the English tongue itself shall last.

THE NEW BREED

(continued from page 5)

They are anxious about loving and being loved—or more precisely, whether they are able to love. It's not unusual for young people to be concerned with love; but it is surely new for youth to question its own ability to love. . . . The source of worry to them is the aspect of love as friendship, encounter and relationship."

I guess those young people with beards in the coffee shops talk about love too—and in college cafeterias. But I don't know much about that because we're here. Besides, it's hard enough to comprehend the situation we're in!

On an after dinner walk another representative of the new breed ex-

pressed the inexpressible—(Fr. Greely and others say we are living paradoxes, so. . . .) "For the first time" my conferee said, "I feel like I'm going crazy I want to read and study so much. Why didn't this happen years ago? I want to go and read all those periodicals and each time I go to the library I come out with 5 or 6 books. Gabriel Marcel! I just can't put him down. We began analyzing him two days ago and every page is an adventure. What an experience this is! Like our art discussions. . . You know, deeper seeing is deeper being, just like they say. And then I go to my room and look at all that I want to do. It's going to take a lifetime. But I'm going to do it, I hope." This expresses the feeling of many of us. Personally I think it is the happy fault of the freer atmosphere and deeper involvement that exists on our college campus.

Finally, a foreign student spoke to me about "us:" "When I first came over, I was not surprised at the apathy. All the people at home said it was like this in America. Lots of money and cars and ease. No one walked two blocks if they could help it. Now I'm an American, more or less. And although I am a little less energetic and perhaps feel a little more anti-intellectual, I also feel a wonderful change going on. Don't you? I think that in 25 years, what is beginning now will end in fascinating results. The Church is the big changer now, and we are the Church—the priests of tomorrow; the clerics of today. That we make mistakes as we do makes it even more exciting. I can't express it exactly, but isn't it exciting?" I wish I could express it—but I can't either. It's time to go down to chapel for rosary. I think I'll leave my window open.

*Glory to God in
the Highest
and on earth
Peace Among Men
of Good Will.*



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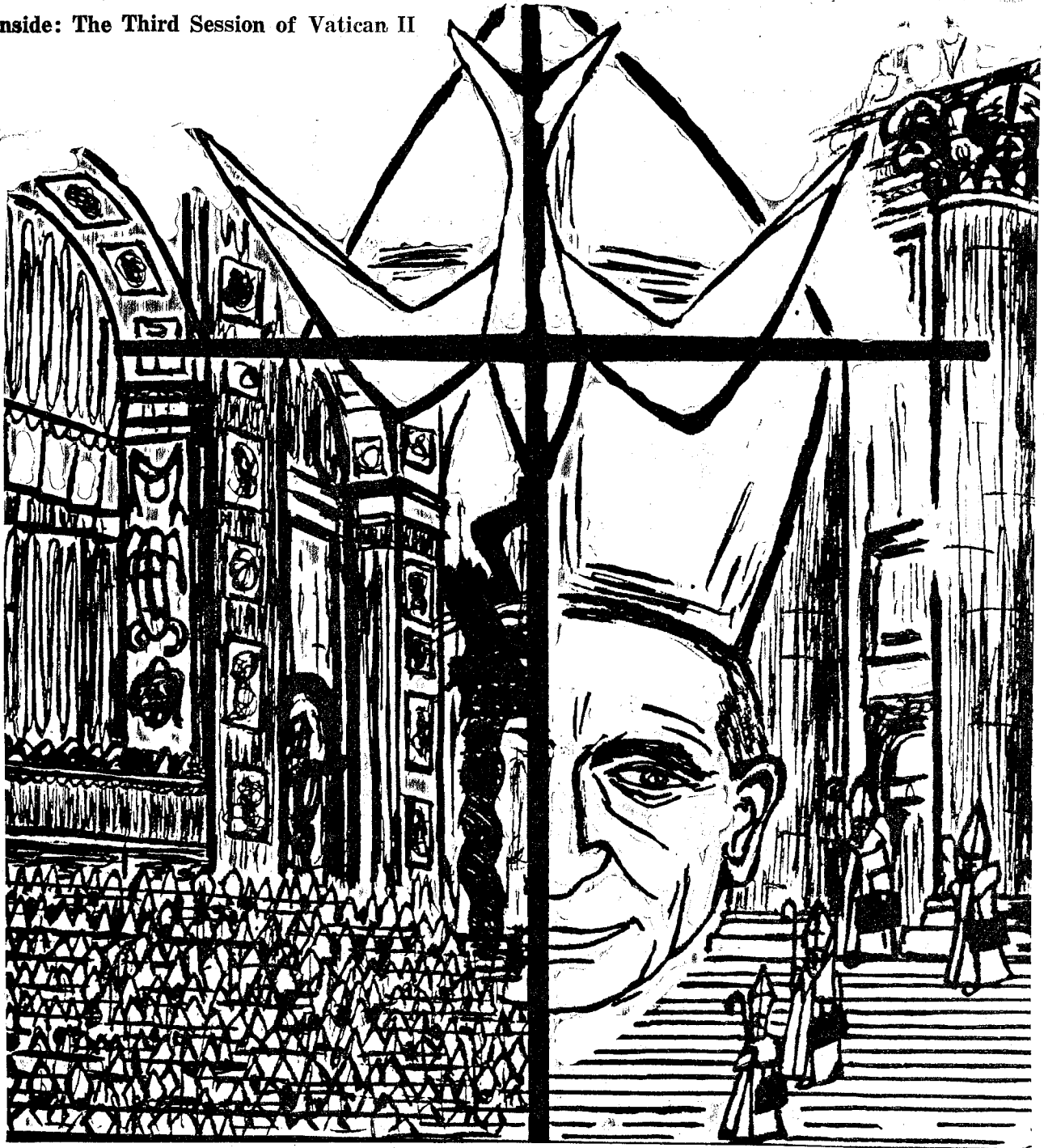
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Inside: The Third Session of Vatican II



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The DeANDREIN

VOLUME 35

JANUARY, 1965

A Visionary With Hope

By Ralph Glaser, C.M.

April 10 of this year is the tenth anniversary of the death of Fr. Pierre Teilhard de Chardin. This might not seem exactly startling, and I don't suppose it is. So we'll leave this consideration and go on to Fr. Teilhard's role as a prophet.

In his article "The New Breed" Fr. Andrew Greeley calls Chardin the prophet of the New Breed. In one New Breed college apartment he found a shrine to him. Why is this? What significance does a Jesuit who died ten years ago at the age of 74 hold for a group of youth filled with a sense of adventure and interested in becoming involved with others and yet retaining their personalities?

Chardin had a sense of adventure, a sense of the motion and constant progression of the world. Anyone reading the first chapter of *The Future of Man* would be moved by his adventuresome sense of forward motion.

More important, he had a vision—the Future of man. Man is on the threshold of a new evolutionary era—superhominisation. The Universe has progressed through the pre-life stage (the stage of atoms and molecules) to the life stage (the stage of cells, plants, and animals) and from there to the thought stage (the stage of man). If evolution is to continue (as it must), it will be concentrated upon the present peak of evolution, man.

Chardin gives man a "grand option"—that of being a pessimist or an optimist; and if he chooses the latter, he can be a Buddhist, pluralist, or monist. These four roads are not a fiction: all of us know people embarked upon one of them.

For the pessimists, being holds nothing, the Universe is pointless. For these, only one attitude is possible—a refusal to go further, a denial of any Future for man.

For the Buddhists, there is a Future; but there is no conceivable way of approaching a state of higher being except by "breaking the bonds that confine us." "Destroy the Grand Illusion, which all worldly phenomena are, by mysticism!" In other words, reject matter completely.

In addition to faith in the state of being, pluralists and monists have faith in the spiritual value of matter. But in what direction are we

to look for this new state of being that the Future holds in store? Is the world moving in the direction of dispersal and growing autonomy of its separate elements? Or is it moving toward collectivisation? This is the ultimate choice, that of pluralism or monism.

To pluralists evolution culminates in the individual; to monists, it culminates, not in egoistical autonomy, but in communion with others.



The pessimists and the buddhists can be refuted easily if we put our minds to it; but the conflict between the pluralists and monists cannot be

sloughed off so lightly. If we are to reaffirm the historic impulses of life (which the pluralistic hypothesis of final divergence of life denies by introducing biologically into the thinking part of the world an immediate principle of disintegration and death), if we are to avoid total anarchy (the source and sign of universal death), we must plunge resolutely forward into the melting-pot of socialisation—we must choose monism.

This, then, is Chardin's vision: a higher form of human living, achieved through unification. But how does this vision coincide with the vision of the New Breed? They want to become involved with others; but they want to retain their personalities.

We have to realize that, with unification, comes differentiation, not a loss of one's personality. Look at the human body. Billions of cells are unified; but each is specialized, differentiated according to the variety of tasks they perform.

Here, "a purposeful organization orders the masses and tends to impose a specialized function on each individual." Mankind is evolving from an undifferentiated mass into an organization.

For Chardin and the New Breed, the main virtue is hope—or, better, the conviction that there is something worth hoping for. And it is found in developing one's personality through involvement with others.

We, mankind, contain the possibilities of the earth's immense future, and can realize more and more of them on condition that we increase our knowledge and our love.—

—Sir Julian Huxley

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The Third Session of Vatican Two

By Very Rev. Nicholas Persich, C.M., Rector, Kenrick Seminary and Personal Theologian to Cardinal Ritter

There can be no doubt that the Third Session was the busiest and most productive session to date of the Second Vatican Council. In all, ten complete documents were discussed and, while only three were promulgated, another two or three are just about ready for promulgation.

For the ordinary Catholic, perhaps, the Decree on Ecumenism and the Statement on Religious Liberty (when it is promulgated) will stand out as the most far reaching in the realm of change. After all is said and done, these two documents do deal with practical and concrete matters and do introduce some changes which, if not startling, are certainly noteworthy. Nevertheless, for the theologian and we hope for the future life of the Church, the Constitution "De Ecclesia" is and, I am sure, will remain the most important document to come out of the Second Vatican Council.

While this may not seem immediately evident to one who has not studied the documents carefully, the truth of the statement can be clearly seen in the fact that the Constitution on the Church, makes not only possible but necessary the decree on Ecumenism and the statement on Religious Liberty. For this reason, I have chosen, in this short presentation, to limit my considerations to some of the most salient features of the dogmatic constitution. In conclusion, I shall say a few words about the events of the last few days which received so much attention in the world press.

First of all, there is nothing entirely new in the "De Ecclesia"; there is no rejection or disparagement, but only a transcending, of the valid insights derived from the Councils and theological studies of the past. The emphasis is upon deepening and widening the Church's conscious knowledge of herself. Consequently, attention is riveted, not upon the earlier Councils and theologians, but upon the scriptures and the earlier Fathers. The major effort of the document is expended not in giving a development to scriptural and patristic concepts, but in presenting these insights and concepts as norms and directives for future study and development.

Thus, for instance, in the very first paragraph the Church is called "the sacrament of intimate union with God and of the unity of the human race". Moreover, the word "sacrament" in this context is defined as "sign and instrument". While we cannot, from



this simple statement, conclude that the Council has endorsed and sanctioned any theological system, we can very readily foresee the distinct points around which theological study and discussion will revolve.

That the divine Word, in his humanity, is the sacrament (sign and instrument) of the divine mercy at work in the world, accomplishing the mystery of redemption is a commonplace of contemporary theology. That the Church continues the work of Christ precisely in this sacramental dimension is at least assumed in "De Ecclesia". By her very existence, the Church stands forth in the world as the divinely established sign of the definitive eschatological victory of the human race; by her ministry in word and sacrament, she acts as the divinely instituted instrument of accomplishing what she proclaims.

This basic point of view will cast other ecclesial realities into more or less different dimensions of thought. The seven sacraments will be understood as the actions in which the Church reaches her full actuality and realizes her nature to the fullest, in which she proclaims salvation as achieved not only for the human race in general but for the individual recipient. Each Christian will come to know his dignity and his function as sacramental: he too must proclaim and accomplish, through his life, the redemption of mankind.

As a sacrament of divine mercy at work in the world, the Church continues the full ministry of Christ on earth. Her hierarchic powers, then, of orders, jurisdiction, and magisterium, are seen more clearly as essential components of her witnessing to and mediating the truth, the will, and the grace of Jesus Christ.

The Conciliar Constitution speaks of length of the Church in terms of the biblical concept "Populus Dei": "a chosen race, a royal priesthood, a holy nation, God's own people" (I Pet ii. 9.).

We need not dwell upon the many avenues of inquiry opened to theology by this image; the words and events of the O.T.; the Christian's sharing in the royal, priestly, and prophetic ministries of Christ; etc. Suffice it to indicate how this concept opens up the whole study of the Church's eschatological nature, the understanding of her present condition of human imperfection, appreciation of the fact that in virtue of the Incarnation the whole human race belongs (by vocation) to God's people, the Church. More than any other, this concept has forced theological thought to open its doors to the recognition of religious liberty and to the commitment to ecumenical endeavor. What one biblical image (the Church-body of Christ) has done for theology over the past hundred years, this concept, which is equally biblical, may well do for the theology of the next century.

"Episcopal Collegiality" is another ecclesial reality recognized and sanctioned by the "De Ecclesia". Obviously, the Constitution presents this concept, not to restrict papal primacy and infallibility as it has been defined by Vatican I, but to present it in a perspective that will enable us to understand it better, not only in its nature, but also in its functioning.

In terms of theological development, I would guess that agreement will be finally reached in accepting the Episcopal College as the one subject of universal jurisdiction and infallibility; the pope will be seen in his role as head of the college and as one organ (of two) through which that jurisdiction and infallibility are exercised. While such an understanding will in no way lessen the infallibility of an 'ex cathedra' pronouncement or demand for validity the consent of the collegium, it does indicate very clearly the "modus servandus" in the exercise of these powers.

Such a concept of collegiality suggests immediately the importance and the meaningfulness of a "Senatus Episcoporum", which may eventually supplant or become the college of Cardinals, in the government of the universal Church. By giving new meaning to the "Servus Servorum Dei", it immediately involves the relevancy of the principle of subsidiarity. It calls for decentralization and the establishment of territorial Episcopal Conferences with full juridical status and jurisdictional authority.

(Continued on page four)



Vatican Council

(Continued from page three)

Much else could be written along this line. But both time and space are short. The events of the last five days of the Third Session are seemingly so uppermost in the minds of many that I feel I should spend what space and time are left on recounting and interpreting them.

Let's begin with a simple accounting of the events.

Tuesday, November 17: The revised schema of the declaration "De Libertate Religiosa" was distributed to the Council Fathers. At the same time, Cardinal Tisserant announced that, since the document was a new one in many respects, the Presidents and Moderators, because of the requests of some of the Fathers who desired more time to study it, had decided to leave the decision to the Council. On Thursday, therefore, there was to be a vote in genete on the question: "should the Council proceed at this time to a specific vote on the schema?" A close examination of the schema revealed that it did include many new sections. However, it was not a new document in the sense that it included anything contrary to or beyond the contents of the document which had been thoroughly discussed earlier in the session.

Wednesday, November 18: Late in the afternoon, Paul VI announced to the crowd assembled in a general audience that on the coming Saturday he would proclaim the Blessed Virgin "Mater Ecclesiae". To say the least, this was indeed a surprising development. For three years, the Fathers had been discussing a text on the Blessed Virgin and, among other things, they had clearly shown their opposition to conferring any new titles on Mary and, in a special way, to calling her the Mother of the Church.

During the evening hours, the Pope, on several occasions, sent to the Secretariate for Christian Unity emendations to be incorporated into the Decree "De Oecumenismo", which had

already received everything but final approval from the Council Fathers. In all, nineteen emendations were "authoritatively" imposed upon the conciliar document.

Thursday, November 19: At the moment in which all were expecting the vote on "De Libertate Religiosa", Cardinal Tisserant announced that, because of the protest of some of the Fathers that there was too little time allotted to the study of the document, the Presidency had decided to defer any vote on it until the next session of the Council. At this announcement, the American Bishops went into action and gathered close to one thousand signatures on a document asking the Pope to override this decision. Cardinals Meyer, Ritter, and Leger immediately brought the document to Pope Paul. In spite of the fact that close to fifteen hundred signatures had been gathered by the afternoon, Pope Paul insisted that he would do nothing to countermand the normal procedures of the Council.

Friday, November 20: Cardinal Tisserant read to the assembled Fathers a declaration from the Pope which stated in effect that the vote on "De Libertate Religiosa" would be taken during the first days of the Fourth Session.

Saturday, November 21: Two events were scheduled for this day: the Solemn and Public Congregation which was to end the Third Session and a devotional service at St. Mary Major later in the afternoon. It was taken for granted that the Pope's proclamation of Mary's title would take place at the afternoon service.

At nine o'clock in the morning, Pope Paul entered the basilica of St. Peter to begin the Solemn Congregation. There was a noticeable lack of enthusiasm in the greeting he received from the Bishops. After promulgating three Conciliar Documents (De Ecclesia, De Oecumenismo, and De Ecclesiis Orientalibus), the Pope began his lengthy discourse in which a great portion was devoted to proclaiming Mary the Mother of the Church. Needless to say, there was even less enthusiasm in the greeting he received as he left the basilica. We might add that very few Fathers attended the afternoon service at St. Mary Major.

And now, to an interpretation of these events! There are three factors that need explanation: the Pope's intervention in the schema "De Oecumenismo", his refusal to intervene in the matter of religious liberty, and

his proclamation of a Marian title which had been rejected by the Council Fathers.

First of all, each of the three in itself must be seen as a violation of the spirit, if not of the letter, of episcopal collegiality. Taken together, they unequivocally and clearly demonstrate that the primacy of the Roman Pontiff can function independently of any ecclesial or episcopal consent. And I believe that it was precisely this that Pope Paul intended. I do not believe, however, that he had any intention of repudiating collegiality as a fundamental reality in the Church.

By and large, the main opposition to episcopal collegiality has come from the Italian hierarchy. Only the Pope himself knows just how deep that opposition is and just how profoundly the Italian bishops have been affected by the fear that collegiality and papal primacy are incompatible. On the other hand, the Pope had on many occasions already demonstrated his wholehearted commitment to the principle of collegiality. What he needed, or at least felt he needed, was a way of showing to the Italian bishops that no incompatibility existed. In the three events of the last week, he found a way that was direct, effective, and inescapable.

Obviously, his approach was radical and highly offensive to many. Personally, I cannot say that it was the proper approach to the problem. Nevertheless, I can foresee that, because of the events in the last week of the Third Session, the Fourth Session will see much more support for some of the important concepts still to be established.



The DeAndrein wishes to thank Fr. Persich for his article.

- Trials of an Artist -

By Ronald Rees, C.M.

I am an artist. I am a good artist. I am a very good artist. I am misunderstood by the world.

In a situation such as this everyone says, "Well, your mother still loves you." I wish to announce to this world right now that my mother above all is singularly unmoved by my artistic endeavors. My mother, being a practical woman, thinks in terms of money—especially money she sends me, for being still an unpaid artist I am without income. Artist's supplies cost money. I think that the same people who make artist supplies sell religious articles. Both sell very little for very much. However there is an advantage to religious goods. You will never find that your plastic St. Francis has dried out in the tube.

Hitler was more appreciative of art than some of the people I have to live with. Last year I was carving out a corpus for an altar facing the people which Mr. Thurman built. For three weeks people kept on tromping into the workshop asking what it was. A Gallop poll would show that over half thought I was making a base for a lamp. True the piece of walnut didn't look like much without arms or head, but still. Finally we got my masterpiece attached to the wrought iron cross. Still some of the confreres think that it is a lamp base.



Another work of art which I finished on the novitiate is a head of Christ. I call it "A Model of Christ for Fourteen Stations." (I plan to do the Stations of the Cross with this face for inspiration.) The picture rather abounds in dark dreary colors, that is for all except the face. The face of Christ is almost completely white. There are just a few black strokes to mark the eyes, nose, and mouth. In the dark this painting has the remarkable quality of seeming to glow in the dark—only from the face. The night after a confrere happened to walk into the room where I was keeping this painting without turning on the lights, I was advised to keep it in my room. And there it rests, staring out of the door. I have very few visitors.

But things are looking up. Two of my confreres have already asked me to do murals on their walls. I guess they want to keep people out of their rooms too, or maybe they just want to stay up late every night studying.

All these little inconveniences are paid back when I remember the expression on Reverend Superior's face as I said, "Give me fifteen gallons of white wash and I can remodel the Church!"

First in a series of
humor type articles.

- Editorial -

A part of the DeAndrein regularly appearing in each issue for several years now is to be dropped. This part is the so-called "insert pages" which outlined the activities of the Community house by house. The intention is to continue this news coverage but to use a different approach.

One reason for the decision is practical. In reply to DeAndrein news request sheets a number of houses had answered that they would no longer send in information about retreats,

forty hours devotions, conferences, and other such events. It seemed to be the growing estimation that these are not news items. Since much space of the insert pages had normally been devoted to these, there was necessarily some rethinking to do.

Another consideration also entered into the decision. The opinion had been expressed that the insert pages in a sense cheapened the paper. The reasoning behind this is similar to an opinion that some artists hold:

once an artist has chosen the material for his work he should not mix other materials with it. So, a composer should not mix jazz with classical compositions, or a painter mix paint with crayon, or a sculptor stone with wood. It was concluded as more tasteful, then to include the news as an integral part of the paper rather than inserting lithographed sheets. Consequently, this means more selectiveness in choosing the items, less length devoted to them in an issue, and an essay or composition type form.

It was learned at press time that Stephanos I. Sedarouss, C.M., patriarch of Alexandria, will be among those to receive the red hat on February 22.

H A P P Y N E W YEAR T O

It was December 31, 1964:

The Vietnam crisis was agitating abroad, racial discord, ideological disputes, and economical problems at home; and in their midst stood the lonely figure of President Johnson whom Americans hopefully watched.

Other nations had their unsolved problems too, and each its lonely figure whom the responsible citizens hopefully watched.

The struggle for renewal was agitating in the Church, and its scars showed in every phase of Church life. And in the midst stood the lonely figure of Pope Paul whom Catholics hopefully watched.

Other religions felt the need for renewal too, and each had its lonely figure whom the faithful hopefully watched.

Then, suddenly, it was January 1, 1965

The problems, the lonely figures, the attentive onlookers remained the same, but their time to act had become a bit shorter—it was a new year.

But the new year brought hope, for it recalled that everything in time is mutable and able to be changed for the better as long as men are willing.

And there was one more reason for hope, one well expressed in the words of Leonard Bernstein: "Something is right in the world. There is something that checks throughout, that follows its own law consistently: something we can trust, that will never let us down." That "something", of course, is God.

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VOLUME 35

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ALLIANCE AGAINST POVERTY

By Paul Sauerbier, C.M.

The move to Chicagoland is already bringing many of the hoped-for changes to the theologian's life. News of some of these changes is beginning to disseminate throughout the province. One aspect of the changes is the introduction of the theologian into different areas of the Apostolate, areas beyond anything Perryville could offer. Initial steps in this direction were taken at a conference the theologians had with the Daughters who staff Chicago's Marillac Social Center.

MARILLAC DAY

On the Friday after Thanksgiving, four weeks after we moved to De-Andreis Seminary, the Daughters of Charity and the theologians with Fr. Gilmore Guyot met to discuss the urban apostolate and the role of the Double Family in it. In this desire to have a dialogue on the work of the Vincentian Family in the "inner city", there was masked interest recognized by all who took part. Sister Mary William, Sister Servant of Marillac Social Center and diplomat par excellence, was putting in an early bid for the theologians to help in the work that the Daughters conduct in this neighborhood. The neighborhood is 2% Catholic, 97% Negro, and the average income of these people is 50% below



the income needed for the so-called U.S. standard of living.

DAY'S AGENDA

The morning passed in a tour of the house itself and in an introduction to the works of the Daughters in the area: Day Care program, Educational program, work in the tenements, work in the projects put up by the Chicago Housing Authority, where the teens from 15-19 years old "hang out". All participated in the Noon Mass with Fr. Guyot as President of the Assembly, as the renovated Liturgical language calls him. After Mass and lunch we broke up into the twelve apostles and the non-apostles. The Apostles were those who had worked at Marillac House last summer.

The twelve apostles and Fr. Guyot met with Sister Mary William to discuss plausible future plans for groups of us to work in the area. Presenting the Church as relevant to and interested in the lives of these people became the vocal point. If the Church is not interested in these people now, why should they become interested in the Church when they rise above their present poverty. The Catholic Church is not the Church of the Middle Class and cannot be if it is to fulfill its mission. Marillac Day's purpose was to penetrate this mission and the part the Community and the Daughters of Charity have to share in it, especially the aspect of service to the poor.

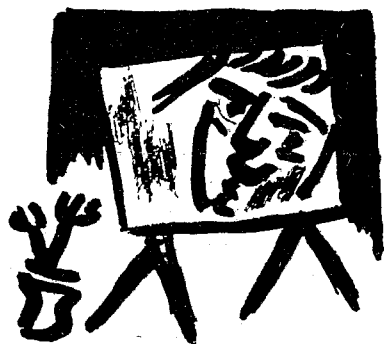
The non-apostles met with Sister Winifred and the other sisters of the house, to discuss the role of the Double Family in the Apostolate of the poor and this in the context of our whole commitment to Christianity. Ideas from the book, *The Poor of Yahweh* by Albert Gelin, composed a good part of the exchange of ideas.

After a Bible service and Benediction, Marillac Day concluded. Its effects, however, were only beginning.

Editorial . . .

On the sixth floor of Famous and Barr department store in St. Louis there is an art and book section which is suddenly doing a business it never dreamed was possible. There at any time of day or week you can find a growing crowd running through shelves and grabbing books, not Micky Spillane mysteries, but The Brothers Karamazov. In the art department next door the story is similar. It isn't picture frames and large color photographs of tranquil mountain lakes that are selling, but rather prints from the great masters and even a few originals from contemporary artists with price tags to prove it.

The fresh boost of popularity for art and culture in general is a flash phenomenon. Not too long ago the American idea of "culture" was a good mystery or a more expensive evening at the Roxy. Anybody brave enough to cultivate interest in art was popularized as a "culture culture" or considered so very "longhair."



Symphony music had to be smuggled onto the record player. To read poetry was to be a fool, and to expect beauty in a new building was to be passe.

Today there has been a rapid about-face. Culture has suddenly blossomed. The middle classes have discovered art. The flourishing sixth floor at Famous and Barr is an example multiplied in most department stores. Book distributors advertize prints of the masters alongside current literature. Many more popular magazines today promote good culture. Weekly in *Time* and *Newsweek* there are articles and illustrations of current art. *Saturday Evening Post* recently published the full text of Arthur Miller's newest play *Incident at Vichy*. T. V. has suddenly found that good culture can sell good beer and the movies have found on occasion that quality can mean good "box office." In Illinois recently an Opera was sold out and orchestra, ballet, and theatre companies are receiving audiences they never expected five years ago. Theatres, music, and cultural centers patterned after the

famous Lincoln Center in New York are mushrooming across the country. Best of all, people care about the buildings they live, work, and play in again, and the joy of a beautiful building is actually becoming widespread.

Culture has even found a home in the Seminary and it now has a definite part in priestly training. Here, for instance, there is a revolt underway to jettison the pious bric-a-brac that has cluttered our hallways for so long and hang prints of good taste in their place. Various books containing reproductions of all the great works of art have been brought up to the library for general use. Students have been allowed to go to St. Louis for cultural trips. There is a poetry club and a drama-reading group with genuinely interested members. Finally there is a genuine interest and outlet for talent to be developed among the seminarians themselves.

This cultural wave is not without good reason. After a Dark Age of cultural apathy, such men as the late President Kennedy made culture a living and important thing for this country. Pope John XXIII gave a spark to inspiration when he said in *Pacem in Terris*, "Every human being has this right to freedom in searching for truth . . . in the pursuit of art . . . (and) in the benefits of culture." Perhaps the Church has been the biggest spur for good art in modern times. For example, the Constitution on the Liturgy dedicated two out of its seven chapters to give principles for a timely liturgical art. With the renewal of the liturgy and the flourish for culture today, we can hopefully expect a cultural Renaissance within the next fifty years that might be the most fruitful in history.

Today, not only Strauss sparkles in *Hi Fi* but so does Stravinsky and "longhair" once so stubbornly "Out" is now so suddenly "In."

R. W.

TRIALS OF AN EDITOR

By Bill Cummings, C.M.

Arrived at the midway point in my philosophic studies, I sometimes have the guilty feeling that most of my time has been spent in bypassing them rather than passing them. However, there are times when I become aware that Aristotle, St. Thomas, and a few weary professors have scored points despite all of my toils to sabotage their efforts. At the outset of this article, then, I have to admit another failure on my part; another time when they won and I lost. Having determined to acquaint the reader with the "rerum nature" of an editor's life, (for besides being a full time philosopher, I am also a part time editor) I shamefully succumbed to the use of definition. If the reader is big enough to overlook such a slip, I hope he will continue reading this article and acquire some reward for his virtue. Aristotle, St. Thomas, and my weary professors must be blamed for the use of definition; I am guilty of their formulation.

WRITERS: A species of brutes, now almost extinct, that is found exclusively in the wilds of the written page. This species subsists on nouns, verbs, modifiers, clauses, imagery and other small prey found between the first word and the period of a sentence. The species has a camouflage which protects it from danger, especially work. This explains why an editor in search of a writer seldom if ever finds one.

ENGLISH: A system of grunts, groans and symbolic scratchings, all with arbitrary significance, that went out of vogue soon after its conception. Its failure seems due to an inherent weakness of demanding conformity in such non-essentials as spelling, punctuation, and sentence structure. Many editors still revere English as a "glorious tradition" and are labeled "re-

(Continued on Page 4)

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DePAUL BEGINS TO BUILD

(Special Release)

Detailed plans for construction of a \$4.5 million Academic Center on DePaul University's Lincoln Park Campus were announced by the Very Rev. John R. Cortelyou, C.M., president.

The building will be five stories tall and will combine library-study and classroom-research facilities. It will occupy most of the block bounded by Fullerton Ave. on the north, Belden Ave. on the south, Kenmore Ave. on the east, and Seminary Ave. on the west. It will adjoin the present Liberal Arts Building and Science Hall and will have connecting corridors to each.

Architects and engineers for the project are C. F. Murphy Associates, who are also responsible for the overall Lincoln Park Campus plan for the University.

"The Academic Center represents a refinement of earlier plans calling for separate library and classroom buildings," said Father Cortelyou.

"Combining library, classrooms, and faculty offices under one roof was seen by our committees as being more efficient and advantages in bringing teachers, students, and books together to foster the educational process," he said.

As announced recently by the U.S. Department of Health, Education and Welfare, DePaul will receive a grant of \$775,883 toward the cost of the library floors of the new building.

PLAN SUMMER START

It is anticipated that ground will be broken for the Center in June, and that the building will be in use by fall of 1966.

Demolition of buildings in the block is expected to begin in April or May. These buildings were purchased by the University in private negotiations with the owners over the past two years.

The building exterior will be of cast-in-place cement stone. The first floor will be "bermed" or concealed by a mound of landscaping and plazas, giving the building the appearance of overlooking the surrounding neighborhood. On this floor will be classrooms, lecture halls, offices and lounge.

On the floor above, the plaza level, will be nine general classrooms and three laboratories for fine arts, languages and speech. A reserve-book reading room will provide access to 5,000 volumes on professors' lists for current required reading. A browsing and music listening room also will be on the plaza level.

Third and fourth floors will be al-

located to library. An indication of the size is gained from the fact that each floor will be only ten yards less than the length of a football field. Stacks and reading rooms for holdings in the humanities, natural and social sciences will occupy the wings of these floors. Shallow windows six and one-half feet above the floor level will permit the use of outside walls for book stacks.

INDEX 300,000 VOLUMES

A catalog room will index 300,000 library volumes and all holdings of the U.S., British and French national libraries. One wing will accommodate bound periodicals as well as current issues of 1,500 magazines subscribed to by the University.

The top floor of the Center will house administrative offices of the College of Liberal Arts and Sciences, School of Education, and Graduate School, and single and double offices for 100 faculty members. Five seminar rooms and two faculty lounges will also be on the top floor.

A penthouse atop the building will accommodate the University's television studio and building service facilities.

"Building of the Academic Center is the initial step in the construction phase of the University's Program for Greatness," said Father Cortelyou.

DORMITORIES INCLUDED

The total \$22.4 million program encompasses academic and physical goals to be completed in 1973, DePaul's 75th year. Expansion of the Lincoln Park Campus to 26.5 acres will include the construction of a student union, auditorium, and men's and women's dormitories.

"Academic aspects," said Father Cortelyou, "relate to faculty, student, and program goals that affect all seven divisions of the University and their projected enrollment of 12,000 students."

"Total cost of the program will divide evenly between academic and physical needs," he said.

Grapes of Compassion

By Michael Rigdon, C.M.

During my short but enjoyable career as a reader, I have had many heroes. My first great hero was Franklin Dixon, the author of the *Hardy Boys* mystery series. The sense of adventure as in "The Disappearing

Floor" which I spent an entire summer afternoon trying to solve, captivated me. No matter what kind of trouble Frank and Joe became involved in I knew that everything would end successfully, except for the "bad guys". In the minor seminary, Edgar Allan Poe replaced the *Hardy Boys*. I read many of his short stories and poems, all enshrouding me in suspense. As a novice, I did very little reading. Judging from what I did read, however, my hero during this period of my life was Alphonsus Rodriguez whose *Practice of Perfection and Christian Virtue* isn't exactly adventuresome or mysterious.

As a student, I began searching for a new literary hero. At camp I read John Steinbeck's *Grapes of Wrath*, and knew I had found what I was looking for. What's so great about Steinbeck? I hate to read a novel and analyze it at the same time; I look for a good story with lots of action and excitement—such as *Grapes of Wrath*. So, first of all, my admiration for Steinbeck is for a good storyteller. His perception of the rather common things in life is very keen and he is able to put these observations into words. In the introduction of *Canary Row* Steinbeck describes his writ-



ing technique: to "open the page and let the stories crawl in by themselves." The action and dialogue that "crawls in" produces some of the most alive characters in American Literature and gives real insight into life. Technique, perception, action, and dialogue make Steinbeck a wonderful storyteller.

Many other qualities endear Steinbeck to his readers—and make him my hero. I would like to simply point out a few of these things without getting involved in a deep critical evaluation of his works. The literary critics themselves seem to be confused by Steinbeck's writing; I would rather not add to the confusion.

A unifying mark of Steinbeck's writing is his concern for the dispossessed. The people he portrays are on the fringes of society who never cease hoping for something better. The contrast between their Dream and their actual

(Continued Next Page)



Trials (Cont'd.)

actionaries".

DEADLINE: A time standard used in the publishing business which is set late and consistently loses time thereafter. Despite the precision of some of the time measuring instruments of the U.S. there is still no instrument capable of measuring this time standard's regression. In small papers, which cannot subsidize their writers, this time standard is like an unwound clock and serves chiefly for decorative purposes.

SUBSCRIBERS: In philosophical language "subscribers" are defined as that substratum which a paper informs. In common language "subscribers" are those friends, enemies, and all-around good fellows who buy the paper. The editor is constantly amazed that whether he prints an article to please them, or leaves one out to please them; prints a picture to please them, or leaves one out to please them, he seldom succeeds. A rare class of subscribers can be pleased and are like a cold beer in the hot day of an editor's life. Subscribers also appear as migratory beings that move from place to place between issues.

ADDRESSOGRAPH MACHINE: A parasite which plagues small papers. Like the Squid, this parasite escapes capture by exuding a dark ink. The animal can be easily traced by following the black smudges it leaves after stomping over newly printed copies of a paper. From the way this parasite outwits newspaper staffs, some scientists have concluded that it is able to think. No one has ever reported taming the parasite.

Despite these and other trials that are ticks in the fur of any editor, I feel that being editor of the De-Andreis is a position of distinction; for, if one of the best ways to learn is by mistakes, then I am editor of one of the most learned little papers in circulation.

AN EVENING WITH PAUL TILLICH

By John Rybolt, C.M.

"Seminarians Applaud Heretic!" So might a newspaper headline have read a hundred or two hundred years ago if the disclosure would be made that the teachings of a well-known "heretic" had been received with approval. This would have rightly shocked laity and clergy alike. Objections would have been raised, authorities themselves reprimanded, and decrees issued in haste from one department to another. In the end the offending seminarians would have been chastised, and the affair closed.

Recently, however, six students from DeAndreis did attend a lecture given by the well-known theologian, Paul Tillich. This lecture, or better, this discussion, was sponsored by the Department of Theology of Loyola University. Rather than present a formal lecture, Dr. Tillich consented to give answers to questions submitted to him by members of the audience. These questions were so arranged by the chairman that Dr. Tillich could give his own, often heterodox, views on principal questions in theology.

The lecture-room was the former Grand Ballroom of Lewis Towers, now used by the University. It was packed by a crowd of over seven hundred: clergy, religious and laity, both non-Catholic and Catholic. They had all come out on a bitterly cold night to see and to hear this famous Protestant teacher. What they saw was not a wild-eyed heretic, with hair a la Alfred Einstein—as we perhaps used to imagine them all to be. Instead they saw an older man of medium height, distinguished and very professorial in appearance. His voice, which once rang so forcefully through the halls of Union Theological Seminary, was now diminished in its power, but still clear and articulate.

What the audience heard was of far more importance than what they saw. Dr. Tillich spoke about broad theological topics, as they were presented to him by the chairman, Fr. Francis Filas, S.J., of the University faculty. He spoke about the Bible, and about the worth of Tradition in its interpretation. He made distinctions between Protestantism and Catholicism by giving his definitions of Protestantism. He thinks of it first of all as a protest against what he calls the "demonization" of religion; and secondly as a prophetic element in the Church—the critical correction factor. He believes that Vatican II is reawakening the prophetic role in the Church of today.

He spoke, naturally, of his conception of God, and he forcefully underlined the "otherness" of God, and our incapacity of treating of Him in any ordinary, or natural way. What does he think of the Trinity? By being skeptical of the Greek formulations of the past, he has tried to introduce new concepts into the explanation of this basic Christian dogma. To those listening to him, it seemed that his explanations were modalistic in the classical theological sense of that term.

A great amount of time was spent in the discussion of the proofs of God's existence through natural reason. In other words, as a theologian, he is vitally interested in exactly how we know God. He stated as a main principle that the only way of knowing God is to be grasped by Him directly. By saying this, he denied the efficacy of the "so-called proofs of the so-called existence" of God. We cannot, he explained, speak of existence without speaking at the same time of its relation to the essence of God, and thus neither of these can be even mentioned separately.

When this rather profound theological discussion was concluded, the seven hundred present rose spontaneously and applauded. They applauded certainly not for the orthodoxy of his views. Rather their approval came from realization of and sympathy for the candor and sincerity of this man. The discussion has already led to further discussion on the part of the six students who heard him, and it has pointed up the need of a greater familiarity with non-Catholic theology. It is for this reason that DeAndreis hopes this coming semester to have lectures from other Protestant theologians, and perhaps someday to expand these lectures into a full theological course. It looks as if the seminarians will continue to applaud.

Grapes of Compassion

Continued

life is sharp and forceful. Yet these novels of hapless people are stories of courage, not gloom, the characters keep plodding forward striving to reach their dream. The stories then, arise from Steinbeck's empathy which the stories also provoke in the readers.

Grapes of Wrath exemplifies this. A family driven by the "machines" from

(Continued next page)

A ROVING...

By W. Kennedy, C.M. and P. Littlepage, C.M.

On September 29, 1963, Father Maurice Sheehy, C.M., pastor of Assumption-St. Boniface parish in Perryville, announced the opening of a fund raising campaign. The purpose of this campaign was for a new church which would replace both the Assumption and St. Boniface churches. Both the fund raising campaign and actual construction on the church have been successful, and are a tribute to the strength of the Faith here in Perryville. The memorial drive is finished now, and the pledge payments are coming in. To date, \$366,000 has been pledged, and \$230,000 in cash has already been collected. The total cost of the church, rectory, landscaping, and blacktop for the parking lot will amount to about \$500,000. Construction has moved along without any major complications. The stain glass windows have been installed, the measurements have been made for the installation of a new Wicks pipe organ, and the plasterers are putting on the final touches on the back wall of the church. It won't be many more days now before the pews and altars will arrive. The new church will certainly facilitate the Sunday Masses, seating more than 1100 people, with room for more than 240 people on either side of the main altar. When the church will be finished is still in question. Nothing is definite, but Father Sheehy hopes to move in within a few short months.

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The students here at Perryville have received a slight increase in personnel with the arrival of three students from the province of Chile: Mario Noceti, C.M., Carlos Cornejo, C.M., and Victor Rodriguez, C.M. Now begins their painful struggle to master the English language and become somewhat accustomed to a different culture. Or is it that we are becoming accustomed to theirs? Not more than a week after they arrived here, they had some of our students out on the football field for a friendly game of soccer, in which they deftly showed some of our "better athletes" a few fine points of the game.

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In line with the ecumenical awareness of our age, and as part of our lecture program, Dr. Carl Meyer of Concordia Seminary in St. Louis, recently spoke to us on the topic of

Luther. Doctor Meyer based his talk mainly on the new scholarship and anthologies of the writings of Luther. The Doctor layed special emphasis on the connection between Luther and the Reformation as it is understood today. Also on George Washington's birthday a liturgical workshop was conducted here at the Barrens by Father Nicholas Persich, C.M., and Father Gilmore Guyot, C.M. Father Persich gave us two excellent talks on the theological implications and considerations to be given to the new liturgical movement. He spoke of the sacraments and the Mass, the emphasis now being on the ecclesial aspect or the common membership in the church, rather than the individual application of grace between the recipient of a sacrament and God. Father Guyot then approached the liturgy from the scriptural side, asking first why so much scripture is found in the liturgy, and secondly how it is used. In the afternoon Father Guyot explained how the seminarian's whole day, and in effect his whole life, should be built on the right understanding and correct use of these liturgical functions. Discussion periods followed the two talks in the morning, and in the afternoon. Here the students had a chance to bring out questions that may have been of particular interest to them, or points which they did not understand.

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Kenrick and Cardinal Glennon seminaries have recently undergone a series of re-evaluations and changes of the student curriculum and seminary rules. The main effect of the new disciplinary rules at both places is to allow the students more freedom of action, and according to the professors, "puts more responsibility on them." Father Nicholas Persich, rector of Kenrick, says the changes are only "one small aspect of an overall plan of aggiornamento" in the seminary life. He pointed out that the changes have been in progress at Kenrick over the past years, and are only applications based on the new approaches to education and religious formation. The student basically is given more time to schedule for himself, less external regulation by bells for set periods for different exercises and functions. In addition to the changes being made at Cardinal Glennon and

Kenrick, Father Persich said that the other Vincentian-run seminaries are also making changes. "There is no doubt," he said, "that all this makes the seminary more open to outside influences. But we have a new breed of individual. Their needs are different than when we grew up."

Grapes of Compassion

their farm in Oklahoma ahead for sunny California where they hope to find steady jobs and a home with a white picket fence. In the trip some of the family dies, some go their own way; but the remnant finally arrives. Met with hostile law agents, greedy landowners, and antagonistic natives their plight becomes worse; but they desperately trust in their Dream. Will they ever attain it? Steinbeck doesn't seem concerned about that question. The very fact that they are willing to go through so much trouble to achieve their Dream demonstrates their worth. Human fulfillment, Steinbeck seems to say, can come only through sacrifice. Moreover, Steinbeck could end this novel without an ending because he had already achieved the purpose of all his writings: "My whole work drive has been aimed at making people understand each other."

The Students extend their best wishes to Very Rev. Maurice Hymel, C.M., on his recovery.

The Novices wish to thank all of those who contributed trading stamps.



"Twinkle, twinkle, little star, up above the clouds so far; wish I may, wish I might, make this wish . . . Drats! It's Telstar again."

THE DeANDREIN

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REFLECTIONS UPON OUR FRIENDSHIP

REV. KENNETH YERKES

Having been many times a guest among you, both at Perryville and Lemont, I am indeed grateful to your editor for this opportunity to share with you some reflections upon our friendship. But this is a difficult task, because the meaning of a friendship can never be expressed adequately in words; for such a task, they are utterly bankrupt. At the same time, I must resist the temptation to chatter all over the map, and must try instead to focus upon a few major thoughts.

Whatever else may be said about it, your friendship has had a profound and salutary influence on my concept of the Catholic Church and Catholic faith.

At the time of my first visit to you, the Mass was strange and alien territory of which I had only the vaguest understanding. But your patience in discussing it with me and in helping me to use the missal have led me to a much better understanding of this central act of Catholic worship and a much finer appreciation of its great beauty. The introduction of English and increased congregational participation in the liturgy have been immeasurably helpful. As a result, the Mass is no longer the strange territory it once was. I feel less like an alien and more like a participant, and attending the daily Mass with you is now the high point of each visit.

For Protestants, the Roman Catholic Church has generally appeared to have a stern, austere face and a juridical

(Continued on Page 6)

TWENTY YEARS OF BLACK INK

After resigning his second term as Mayor of Ste. Genevieve, Mo. in 1943, Clarence J. Hinni moved to Perryville as a printer for the **Perry County Republican**. Here he began publishing the **DeAndrein** and has continued to do so for twenty-two years. He brought with him at that time his wife Evelyn and their two sons John and Thomas.

Mr. Hinni met his wife at a tri-high school dance at Perryville's K. of C. hall in the fall of 1929. He married her a year later, so the story goes, because Route 25 had not yet been paved and he had become impatient at having to detour through the Ozora hills to make his frequent calls. The newspaper account of their wedding described Mrs. Hinni as a "splendid, highly respected young woman," and Mr. Hinni as "one of our best known and esteemed young men." The account, however, makes no mention of a honeymoon. Rumor has it that the Hinnis did take one, although twenty-five years later.

Their first son, John, was born in 1932 and their second, Thomas, in 1936. After graduation from St. Vincent's in Perryville, John began work towards a Biology degree and now holds a doctorate in Biology from Northwestern University. His research is in Embryology and he recently published a pamphlet entitled, "Modified Development of the Duodenum of Chick Embryos Hypophysectomized of Partial Decapitation." He has two sons who, Mrs. Hinni says, really "like Grandpa." Thomas entered the Vincentians and was ordained to the Priesthood in 1963. He is currently at De-

(Continued on Page 4)

INSIDE:

COMMUNITY NEWS

Page 3

ARCHITECTURE'S NEW CREED

Page 5



DEAND
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The DeANDREIN

Volume 35

MARCH-APRIL, 1965

Letters To The Editor

I like the new format of the **DeAndrein**. I like, too, the up-to-date content of the magazine. The echo of good Pope John continues to reverberate in the old edifice.

Mr. Richard Grant
Victoria, Texas

I've been very disappointed with the **DeAndrein** the last few issues. Poor quality all the way around. The format and illustrations are extremely poor and I believe the new "heading" is more amateurish than the older and more professional style previously used. Let's get it back to illustrations and format of the past and also articles that will be of interest to the readers. I can't see how any Community men would enjoy some of the recent publications. Drawings of late issues are much more detractive than those interior pages were. I don't mean to be critical but maybe you would like to know what some of your readers think.

Mr. Jerome Kotnour
Madison, Wisconsin

I enjoyed Fr. Persich's article. The "New Breed" type of things you write I don't care for, or see eye to eye on with you smart philosophers. But I have often been labeled a conservative, and will be ordained thirty years in June.

Rev. Herbert Vandenberg.
Formosa C.M.

You are certainly to be commended on the improved quality of your publication. Of particular excellence was your December issue. Let us hope that such articles as "The New Breed From Within" are indicative of things to come. Perhaps such profound considerations mark the arrival of the "springtime" of the Double Family.

Sr. Augusta Nolan D.C.
Keokuk, Iowa

You seem to be changing the notion of the **DeAndrein**; it is becoming like a college paper; intellectual articles, and a bit imprudent here and there. Perhaps this is for the better, but don't be surprised if the change is not favorably received by all.

Name Withheld.

This is just a short note to express my pleasure over the changes in the

DeAndrein this year. This extends from the removal of "Anyface" (our affectionate title for that picture of Felix De Andreis) to the articles which are refreshingly written.

As one who has been away from Perryville for a number of years, I welcome material which puts me back in contact with the students' views and ideas, e.g. the Editorial (Feb., '65) and the **Trials of an Artist** (Jan., '65). This same desire made me wish that the article **An Evening with Paul Tillich** had some comments from the students on what they thought about Tillich—we can read what he says elsewhere.

Very Rev. Robert
Schwane, C.M.
DePaul University

The first step in turning the **DeAndrein** from what one confrere has called "a trite archive sheet" into a really readable and interesting paper has been taken. Everything, from the new masterhead to the lively and varied topics of the articles, gives promise of new and better things in the future. There's still room for improvement, of course, but from the looks of things, I think it can be done. Keep fighting and don't get discouraged. The results are worth the effort.

Mr. William Bogel, C.M.
Lemont

We Offer You

Mary Frioux

To the students and to many young priests in the province the name **Mary Frioux** will be synonymous with **Liturgy**. She long ago appreciated that the **Liturgy** is the pinnacle and source of Catholic worship and became an

early supporter of Liturgical renewal at Assumption-St. Boniface.

Editor

Into the heady freshness from that window opened by Pope John there sometimes comes a frantic breathlessness: "we must tell the people," "we must make them understand," "we must!" Please give us the Mass. It will teach us.

Now we can watch that drop of pale water being lost forever in the richness of the wine as the chalice is prepared. We shall soon hear the prayer that accompanies it, "by the mystery of the mingling of this water and wine, may we partake of his divinity who has deigned to share our humanity, Jesus Christ, your Son, our Lord . . ."

In the waters of Baptism we have been made one with Him. In the water of this offering we join our Brother in his work of redemption. How? By "being ourselves."

The chalice is lifted up, "We offer you, O Lord, the chalice of salvation begging your loving kindness that it may ascend as a sweet odor before your divine majesty for our own salvation and that of all the world."

Why the priest prays in the singular when he offers the host, I could never decide. But when the chalice is raised up there is no doubt. We, God's holy people, priest, sister, and layman, pray with Christ, and, through him, our prayers are so effective that they can save the world. What we give, tokened by that lost drop of water, is all we are and have and do. To it the priest brings blessing and governing, preaching and baptizing. The sister brings her service in the classroom or the hospital or homes of the poor and the neglected. The layman brings what God has asked of

(Continued on Page 4)

The DeAndrein

published monthly by the students of st. mary's seminary

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ROVING...

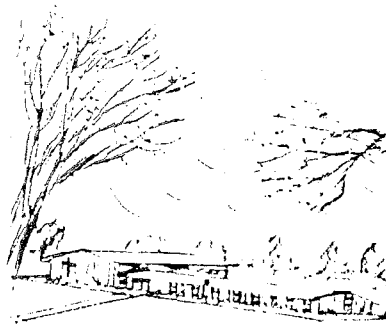
WAYNE KENNEDY, C.M.

Now that the school year is coming to a close, one might expect that activities would begin to slow down. But such is not the case here at the Barrens, and I suspect this is true of all our seminaries. The students here at the Barrens have just elected a new set of officers for the coming year: President, William Cummings, C.M.; Ecclesial Director, Michael Rigdon, C.M.; Recreation Director, Richard Gielow, C.M.; Work Director, Richard Mucker, C.M.; and Public Relations Director, Phillip Van Linden, C.M. Certainly our former council deserves much credit for the fine term of office last year. On March 11th Rabbi Bernard Lipnick of the Congregation B'hay Amoona of University City, Missouri, gave a lively lecture at Perryville. He began his talk by describing his participation in the voting rights demonstration in Selma, Alabama the previous day. He was one of the 54 people, mostly religious leaders, representing the St. Louis area. Rabbi Lipnick spoke on the Jewish feast of the Passover, emphasizing the fact that the entire Jewish faith centers around the Exodus from Egypt. Two weeks later, Father Andrew Greeley, noted Catholic author and socialologist, lectured on the "New Breed"—a segment of modern American youth.



He titled his talk "The Temptation Facing the New Breed." Three problems he said created the temptation for the new breed; lack of ideology, impatience with intricate slow moving reforms, and distrust of organizations. He also warned of the easy path to discouragement for the "New Breed."

Last August saw the completion of a new school and convent in Brewer, Missouri under the direction of Mr.



ELIZABETH
ANN SETON
SCHOOL

Frank Emmendorfer as General Contractor, and Mr. Harold LePaque as Architect. The new school has four classrooms, each accomodating two grades, and an all-purpose hall, doubling as a cafeteria and a basketball court. The convent will house three Daughters of Charity beginning this September. The cost of the combined construction was over \$150,000. The educational program in Brewer this year is unique, because of the cooperation of the parish and the local school board. The one hundred and six children in the new school, of whom ninety-two are Catholic, are being instructed by three teachers employed by the Public School District. Next year the Daughters of Charity will teach, and the public-school children may attend if they wish. The Church, recently built, has been renamed Christ the Savior Church, as of February 15 of this year. The new school and convent, named for St. Elizabeth Ann Seton, will be dedicated by His Excellency Joseph Cardinal Ritter on August 29. The pastor of the parish is Rev. George F. Brennan, C.M. Besides his duties as pastor, Fr. Brennan also teaches a course in Moral Guidance to the Seniors of St. Vincent's High School in Perryville.

Father William T. Guaghan, C.M., Ph.D., professor of sociology and anthropology at DePaul University, has been awarded a postdoctoral fellowship for Asiatic studies by the U. S. Office of Education. This grant, which is made under the National Defense Education Act, is valued at \$15,924. Father Gaughan returned to DePaul last fall after a year of research on Formosa, during which he conducted detailed studies of a small village 40 miles from the major city of Taiwan. Father Gaughan plans to publish his

work in a book titled *The Cultures of Taiwan*. He is also the author of *Social Theories of St. Antonius* and part co-author of a textbook entitled *An Introduction to Sociology*. A Guggenheim Fellowship for the coming academic year has been awarded to Father James F. Larkin, C.B.V., a professor of English at DePaul for many years. Father Larkin will be granted a leave of absence from the University to continue his research in English Royal Proclamations. The earlier work of Father Larkin and Dr. Paul Hughes is now nearing completion with the publication of the second part of his book *Tudor-Royal Proclamations*.

A book written by Fr. William Lynch C.M., *World Dwells Among Us*, has been accepted by Eruce Publishing Company. It is to be released in September, 1965. The book is a forward to the Biblical books. Father Stafford Poole, C.M., has recently had a new book published by Herder and Herder, *Seminary in Crisis*. In this book Father Poole takes up the problem of the changing seminary, and its course in forming today's seminarian.

Father William J. Kenneally, C.M., rector of St. John's Seminary, Carmarillo, recently attended a seminary rectors meeting in San Diego. The meeting stressed the modern role of the seminary in the training of the American clergy. It said:

We have to recognize that we live in an age different from the past, we deal with a different mentality, background and temperament, and we face problems and confront issues unknown to the past.

Father Alvin J. Burroughs, C.M., Vice-Rector of St. John's Seminary, attended the annual meeting of the Western College Association on March 11th and 12th, at Long Beach, California. He also attended the regional meeting of the NCEA at Palos Verdes on March 13th. Fathers Thomas W. Connolly, C.M., and Thomas V. Cahill, C.M. were on the committee and Association board for the thirty-ninth annual meeting of the "Philosophy and Arts," at Denver, Colorado.

The first interfaith worship service held in the Archdiocese of St. Louis took place at Kenrick Seminary. More than 125 Catholic and Protestant seminarians joined in a Bible service. The Protestant seminarians filled the of-

(Continued on Page 4)

(Continued from Page 3)

fices of lector and commentator, while a Catholic seminarian delivered the homily. After the Bible service Fr. Nicholas Persich, C.M., rector of Kenrick Seminary, spoke to the group on the Vatican Council's decree on Ecumenism. "What We Teach About Each Other" was the title of an inter-faith conference for the Denver area religious educators at St. Thomas Seminary. The program was sponsored by the Iliff School of Theology, St. Thomas Seminary and the Anti-Defamation league of B'nai B'rith. The conference focused on what is taught in seminaries and religious schools that may create or reinforce negative images of other groups. The speakers discussed recent studies in this area, and how such topics might be handled in a more positive way. Father Francis A. Gaydos, C.M., dean of the theologians at St. Thomas, was on the steering committee.

The college department of Assumption Seminary is now attending classes at St. Mary's University. The University is about a mile from the seminary, and a shuttle service of two busses transport the seminarians throughout the morning to and from the University. Seventy-two seminarians (four years of college) attend classes. Twenty-two of these made the honor roll the first semester. Two, (a Junior and a Senior) were invited to membership in the DES, (Delta-Epsilon-Sigma) Honor Society. Two seminarians were among the 17 in the University with the highest honors for a straight A average. Many cultural and academic advantages are made available to the seminarians by programs sponsored by the university.

On March 22nd and 23rd Bishop Aloysius Wycislow of Chicago ordained the theologians at De Andries Seminary, Lemont, to the Subdeaconate First and Second Minors. Also ordained were several Diocesan, Augustinians, and Servite seminarians. Our prayers and sincerest congratulations to those who were ordained!

Aw
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SUBDEACONATE

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Prudenzio Rodriguez
Angelo M. Neophitos
Oscar J. Lukefahr
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Patrick J. O'Donnell
Michael J. Walsh
Salvatore L. Sansone
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Patrick W. Harrity
Michael J. O'Grady
William A. Bogel
Paul W. Sauerbier
James M. Mulhearn
Theodore Lopus
Ralph C. Pansza
Charles F. Shelby.

Twenty Years of Black Ink

(Continued from Page 1)

Paul University teaching, and working for a degree in Education, Counseling and Guidance.

Mr. Hinni's service to his Community did not end as Mayor of Ste. Genevieve in 1943. In 1950 he was elected mayor of Perryville and held this position for two terms until 1954. He has also been a member of the local Chamber of Commerce and has served as its president. The local council of the Boy Scouts has awarded him Scouting's highest honor, the Silver Beaver, for his help to boys in the Perryville area. Mr. Hinni enjoys his Scouting work and still heartily engages in it. He responded to Fr. Maurice Sheehy's plea for lay commentators for Mass and is presently the vice-president of Assumption-St. Boniface parish commentators and lectors. As for his employment, each morning finds him heading for the office of the **Perry County Republican** where he works as the printers' foreman.

For health reasons Mr. Hinni had to give up cigarettes, but he still enjoys a good cigar, and he has taken up the pipe. He enjoys sports but especially the American triad of baseball, football, and basketball. Mrs. Hinni says that he loves to cook and bake and that he finds a special relish in barbecuing chicken. Recent additions to Mr. Hinni's special interests are his two grandsons, John Barry, Jr. and Michael Lee. No doubt, he spoils them.

The **DeAndrein** can only offer a modest, "thank you," to Mr. Hinni for all the generous donation of time and patience he has given to it. In these days of discussion about the sanctity and competence of the laity, we of the **DeAndrein** feel grateful for our association with a concrete example of the discussion, Clarence J. Hinni.

We Offer You

(Continued from Page 2)

him. Perhaps it is the cares, joys, the great need of grace, the small successes that follow upon being a father or mother. Perhaps it is the care of a father or mother, younger brothers or sisters—work that is sometimes pleasure and again painful drudgery. Perhaps it is reading and studying to keep intelligent touch with the mind of the Church and needs of the world. Perhaps it is work in organizations, kindness and material help to the poor. "Of all these things our Father has need."

At Mass, in that lifted chalice, this diversity becomes unity. Here all those seeming tangents are turned inward to become a "wholeness that is holiness" through Christ "praying in His members," as Father Gerald Ellard S.J. so aptly phrased his definition of the Liturgy.

OUR THANKS

To those who have
sent us their com-
ments.

ARCHITECTURE'S NEW CREED

Ronald Wilkinson, C.M.

Across the nation today the modern building is gaining an audience. The new bank, office building, or church is bringing stares and even some excitement. Suddenly, architecture is beginning to be regarded as an art-form once more. Art critics are calling much of the modern architecture a reaction to old styles and traditionalists call it a shame. But, here is an attempt to examine modern architecture to see if it isn't something more, to see if there are principles that make some of our strangest buildings truly artful architecture.

A building is essentially a shelter. But architecture is an art which adds to buildings that intangible substance—beauty. To recapture what first motivated the Gothic cathedral of Europe, try taking a stroll down some long sidewalk or street lined on both sides with tall, closely planted trees. Look around, and it isn't too difficult to see the heavy tree trunks resemble tall columns. Glance up and imagine, in the tracery of the branches and leaves, the pointed vaulting of a gothic ceiling. From such a scene the gothic masters who lived among the forests of northern Europe drew their inspiration for a building that was more than a shelter. They developed a building which preserved their inspiration in a forest of stone for a house of prayer.

Something like this inspires every great age of architecture. The traditional Greek column is only a substitute for a tree trunk with its root-like base, its fluted trunk, and its capital which bursts into leaves. But what the Greeks built was an architecture essentially Greek, and what every great

architecture built was essentially an art which grew out of the natural resources, the skill, the ideals, and the faith of a people.

In America, however, there has been a crisis. Up till recently America followed the example of Europe in almost every question of architectural taste. So, we have train stations that resemble Roman Baths, banks that look like Greek Temples, Churches that are carbon copies of the middle ages. The architect was stymied. First he mimicked the traditional styles. Next he tried to mix styles and schools. The flood of bad taste he poured out still passes for beauty but the architect was reduced by this to a mere drawer of blueprints.

But shouldn't architecture be really beyond all that? Today, the architect as an artist is rejecting a sad adolescence and is looking for new principles to build on, which are independent of the rules of the past. He wants an architecture that will actually rise from America's natural resources, skills, people, ideals, and faith. Frank Lloyd Wright has coined the phrase, "organic architecture." This should be our architecture, an architecture which is living and which grows out of a people's heredity and environment. It should be buildings which are living, which are spun from the faith, the philosophy, the ideals, and even the personalities of the people for whom they are intended, and from the geography, the materials, the skills and the talent the architect has at his command. This organic architecture isn't just a current school, or type, or style. All great architecture is organic. Like the gothic artist who strolled through his tall pine forest, so the American must walk his prairies, sea-

coast, and mountains to find here his own vision.

Organic architecture starts with basic things. It forgets completely old styles, schools, ways of building things. Its first step is to go to the landscape. From the site, the architect can get his basic inspiration. Natural features such as rocks, trees, and slopes should be preserved as much as possible and incorporated into the basic design.

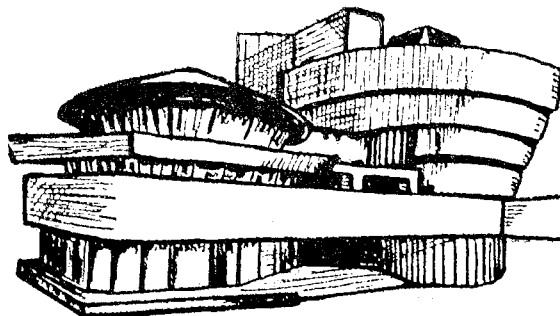
Its second step is to learn about the people for whom the building is intended. Their purposes and beliefs and characteristics help him to determine how he wants to create and express his design for them.

Once these factors have been determined, the architect can set out to raise building plans up to the level of art. Doing this demands the understanding and application of two simple words: "function" and "form." "Function" means the purpose or the use of anything in the building whether it be wall, window, or light bulb. "Form" means the particular shape, design, or beauty the wall, window, or light bulb takes on.

Many years ago the First Commandment of architecture was "function follows form." It was more important for a building to be beautiful than to be useful. But this led to the abuse of the more preposterous buildings of a former age which were filled with ponderous pillars holding up nothing and cluttered with textbook ornamentation which was pasted on like frosting on an overly decorated cake.

Recently the formula was reversed. "Form follows function" became the creed. It was more important for a building to be useful than it was to be beautiful. All decorations, ornaments, and beauty were to be sacrificed to sterile utility and harsh geometric shapes so that we were left with the boredom of modern factories and the cold "glass boxes" which have substituted for the skyscraper in our cities.

But a happy compromise is found in the formula, "form and function are one." This means that everything in a building should both be functional and beautiful, that if it is to be there at all, it should be beautiful and should have a purpose. A wall or column must be necessary for support or it doesn't belong, but, it should be



(Continued on Page 6)

REFLECTIONS UPON OUR FRIENDSHIP

(Continued from Page 1)



The Students met Mr. Yerkes one summer during camp when he was pastor of the Presbyterian Church at Fredericktown. After that he came to the seminary for a lecture and then several times for visits. A unique friendship between the students and Mr. Yerkes evolved and in this article Mr. Yerkes addresses his friends both at Lemont and at Perryville.

Editor

heart concerned more with her **magisterium** than with her **ministerium**. This typical Protestant concept was borne out, so I thought, by what I saw on my first visit: a multitude of regulations and severely limited contact with the work-a-day world.

But our repeated contacts over the last several years have helped me to understand Catholicism much differently. What once appeared to me as a pharisaical works-righeousness I now see as a complete moral earnestness, which Protestantism has only recently begun to recover. Instead of

apparent indifference to the world beyond the seminary walls, I now see a growing concern for **ministerium** and an increasing desire to make the gospel, and with it, all academic discipline as well, relevant to the great needs of the world. Your own enthusiastic response to the currents of renewal in the Church has shown my earlier concept of the Catholic Church to be quite inaccurate.

But with the better understanding and appreciation there is also distress, for the awareness of the sin of our division is even more acute. Our agreement on the nature and mission of the Church, for example, makes us more deeply conscious of the inherent, categorical wrongness of her disunity. The gravity of the situation increases as we appreciate her nature as the Body of Christ and the urgency of her mission as the agent of reconciliation.

It is a profound joy to attend Mass with you and to be able to join you there in singing praise to God, in hearing His word, in offering prayer to Him, and in confessing Him before the world. As I gather with my people around the Lord's Table, it is a joy there to remember you and to give thanks for the gift of your friendship and for the amazing degree of oneness we already know. But it is precisely there, before the Altar or at the Table, that I feel most keenly the pain of our separation; for we cannot yet communicate together.

This very pain, however, should urge us on to the two-fold task before us: to continue to engage each other in earnest dialogue, and to move beyond mere conversation to find ways of giving concrete expressions to the unity we already possess. We must learn to study together; the questions before us are numerous and urgent. We must learn to work together; ministry to the poor, for example, does

not require agreement on sacramental theology or papal infallibility. And we must learn to worship and pray together. Jesus said, "If two of you on earth agree in asking for anything, it will be granted to you . . ." (Matthew 18:19).

Pax Domini sit semper vobiscum.

Architecture's New Creed

(Continued from Page 5)

made to fit in as artistically as possible with the whole building. There must be not only artistic beauty but artistic honesty as well. All ornaments should fit in integrally with the whole work and should be so plastic as to complete and fulfill the function. The architect must use skills and materials in the best way possible. So wood should be made to look like wood and not carved stone. Stone should look like stone and not like vines, wood, or foliage. Natural resources, native to the area, especially should be used to produce the truly organic building.

In such organic architecture lies true beauty and a hope that modern architecture has something to contribute to real art. The new banks, offices, churches and other buildings sprouting up throughout America today are showing the signs that this ideal can become real. True organic architecture is not easy to build. It takes a clever artist thinking deeply into the purpose and ideals of his age and his job to create a building that is justly organic. But such an architecture can leave the world with a fresh concept of living and life, and in such principles the meaning and purpose and beauty of modern architecture can be understood.

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EXISTENTIALISM

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The DeANDREIN

Volume 35

MAY, 1965

—AN EMERGING MOZART—

RALPH GLASER

Music in colonial America and in the early United States was necessarily un-American—it takes generations to produce a musical heritage; and so even when written by Americans, early American music was “European.” This should not really sound disparaging. In fact, the good taste of the early Americans is reflected in the fact that Handel’s *Messiah* was performed in New York in 1770, two years before it was heard in Germany.

But the musical goal of a nation is to produce native composers of native music. The first such American composer was Stephen Foster, who wrote his first song in 1843 at seventeen and followed it with 150 more. A similar composer was John Philip Sousa (1834-1932), whose marches expressed “the will and vigor of the nation.” His operas and symphonies, however, fell flat on their faces as far as his fellow Americans were concerned.

These songs and marches could only lay the foundation; they didn’t create a really American school of music. American music as a whole began to assume its individuating characteristics with the genius-composer Edward MacDowell (1861-1908). MacDowell studied with Debussy in Paris and, although his works were influenced by his fellow student’s style, he gave America works imbued with his own personality and based on American folk motifs. He went insane when he was forty.

After MacDowell, the American school of music blossomed. Rubin Goldmark (1872-1936), as a composer, was hopelessly European; as a teacher, he was responsible for a new crop of native American composers, filled with a musical nationalism. Two of his most notable students were Aaron Copland and George Gershwin, who are also prime examples of two main currents of recent American music—folk music and jazz, respectively.

Jazz is the American idiom, our own contribution to music. It was born in the Negro quarters of cities like New Orleans, New York, Chicago, St. Louis. Its rhythm is primitive because it strikingly deviates from generally ac-

cepted norms. Percussion instruments predominate. Its heart is improvisation by the musicians, although a genius like Gershwin could write music so that it sounded improvised. And its melody is based on a different scale: E, G, and B are all flatted, giving that “blues” quality. An example of jazz at its best is Gershwin’s *Rhapsody in Blue*; and example of jazz at its worst is the watered-down version played by dance bands. Jazz has given rise to the rhythmic relaxation and novel ideas of instrumentation of recent American composers.

The folk element of American music is embodied in the later works of Aaron Copland. Copland began writing Gershwin-like jazz works (*Music for the Theatre*) and then moved into abstract, complex music (*Piano Variations*). But about 1930, he decided to appeal to a larger audience, the ordinary people. So he turned to simplicity and the use of folk song material. His *Billy the Kid* ballet uses cowboy folk songs such as “Git Along Little Dogie,” “Goodbye Old Paint,” and “O Bury Me Not on the Lone Prairie.” But it is in the tremendously beautiful *Appalachian Spring* that he reaches the apex—he incorporated, almost literally, a folk tune called “The Gift to be Simple” and has suggestions of other folk dance music. The material, however, is subtly transfigured into a work that expresses simply the pastoral spirit in truly American terms.

Besides folk music and jazz, the determining factor in recent American music is that it is mainly written for the musical theater. Gershwin wrote *Porgy and Bess*; Copland com-

posed many ballets as well as the theme music to such movies as *Our Town*, *Quiet Town*, and *The City*; Irving Berlin, Jerome Kern, Richard Rodgers, and Cole Porter—all jazz composers—wrote too many theater works to mention. And today’s outstanding young American composer, Leonard Bernstein, wrote *On the Town*, *Fancy Free*, *Facsimile*, *On the Waterfront*, and *West Side Story*.

The United States has succeeded in producing its own school of composers. Fortunately, this school will not fail for lack of funds, for Broadway, Hollywood, the Copland-Sessions concerts of contemporary music, the League of Composers, and other organizations will see to it that worthwhile American music will be performed. Someday, possibly even today, as Mr. Bernstein says, the United States will produce its own Mozart.

Would those who correspond with the De Andrein please use their zip code because they will soon be required by law.

The DeAndrein

published monthly by the students of st. mary’s seminary

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Existentialism From My Little Corner of the World

JAMES TELLERS, C.M.

It all began in the novitiate. The Novice Master called me into his office.

"Did you check out of the library a book called *What is Literature?* by Jean-Paul Sartre," he asked.

"Yes, Father," I answered, keeping my eyes cast modestly down at his foot tapping on the floor.

"Do you know who Sartre is?"

"No, Father."

Father hesitated and I had the feeling that he wished I did know. He cleared his throat.

"Hmmm," he began, "Existentialism is . . . well, it is a modern philosophy that . . . ah . . . a . . . well, just say that it is atheistic. It's too complicated to explain now. You will get it later on anyway. Return the book to the library."

That was my first encounter with Existentialism. It left me with a feeling of awe and dread—not only because I could not pronounce it at first, but also because no one I asked about it since could give me a satisfactory explanation or one I could understand. Meanwhile, that pretentious word has been thrown at me from all sides. Existentialism is the philosophy of the atomic age; it is the Beatnik philosophy; it is the philosophy of the New Breed. Charlie Brown of *Peanuts* is called an existentialist, and so are Pop artists and jazz musicians. Modern theatre is existential, as is modern art and literature. Symbols of Existentialism



are the nuclear bomb, the coffee shop and, latest of all, the dischoteque. Sit-ins, mass rallies, and demonstrations are expressions of it. And, to top all this off, I found Existential statements exemplified by this one from Sartre, "Life is a river of yellow vomit."

Actually, I wonder how valid are some of these associations. It seems that Existentialism is the ideal name-dropping word. Whenever I read a novel or see a movie and am afterwards confused, all I have to say is "That's existential," and everyone nods and walks away just as confused as I. Just the name "existential" makes me frown. It is a puzzle in itself. What is more concrete than "to exist" and, at the same time, more abstract? I know I exist, but what is existence?

In the midst of this dilemma, I finally turned to man's warehouse of knowledge: books. It was easy enough to get into this warehouse, and just as easy to get lost among the many crates. I was looking for that one special box labeled: DEFINITION OF

EXISTENTIALISM. I never found it. What I did discover was that there seems to be as many kinds of Existentialism as there are existentialists. Sartre and Albert Camus are atheists but each is an existentialist in his own way. Karl Jaspers and Gabriel Marcel are theists, yet both are existentialists. Teilhard de Chardin is also called an existentialist. In one book, the author even traced the roots of Existentialism back to the Hebrews of the Old Testament. Obviously there must be some common ground on which all existentialists walk, or rather—to be more existential—crawl. Let me try to list some common traits of most such philosophers.

First of all, MAN is the central theme, that is, man as he is placed in this world. This is a reaction against previous philosophies such as Rationalism, Scientism, and Idealism, which treated man as an anonymous universal, as a representation of his kind. Existentialism seeks to salvage the integrity and dignity of the human individual, to look at a man as he is in himself. It does not look at man as a rational animal but as Sam Smith, Joe Brown, or Harry Pink.

Secondly, man is considered as existing before he has an essence; his essence is created and determined by his existence. In other words, Existentialism looks upon man as the self-creating cause of his own personality. This personality is not something ready-made, but something to be won and to be maintained with effort. To exist, for the existentialist, means a lot more than just to be. Only man can truly exist as an authentic person. If a man fails to live up to his existence, if he remains as one of the crowd, if he thinks what "one" generally thinks, does what "one" generally does, talks as "one" generally talks everywhere—then he has lost his self-identity, his individuality. He no longer exists but only is. In this respect, man is no different than a banana peel or a field mouse.

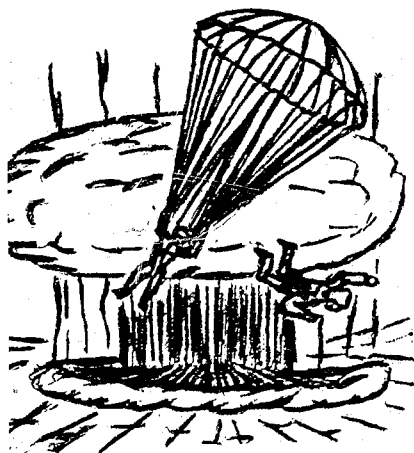
This last statement leads to another characteristic of modern Existentialism: the threat to man of never

(Continued on page 4)

EXISTENTIALISM Cont'd.

(Continued from page 3)

fulfilling his purpose or essence in life. As some say, there is an "encounter with Nothingness." Life in itself has no meaning; it is absurd. The only way life can have meaning or purpose or finality is if man gives direction to his human existence by his own free choice, by creating values to live by. Here is where the line is drawn between atheistic and theistic Existentialism. The former relies on man alone to supply meaning to life; the latter relies also on the existence of God to overcome the meaninglessness of this life. The atheist can be compared to the sky-diver who plunges into existence towards Nothingness without a parachute; his only consolation is directing his own free-fall and then **SPLATCH!** Splattered all over Nothingness. The Christian



can be compared to the sky-diver with a parachute who enjoys his free-fall as far as he can before he has to pull the rip cord of faith; his safe landing then depends upon how well he manages the guide-strings of his faith. However, both types recognize the precariousness of man's existence. He lives in constant fear and dread of losing the only things that can make life worth living: existence and freedom. This anxiety has especially been apparent in the last twenty years. As a TV commentator said, "In 1945 — after Hiroshima and Nagasaki — there were only two kinds of people: those who thought death was inevitable, and those who thought life was inevitable."

That, very briefly, is Existentialism, or at least what I understand it to be in general. The strange thing is that it is not so much a philosophy as a

way of life. Because of this it has permeated modern society. Why? Because it is down-to-earth and appealing to the ordinary man. It says to him: "You are more than a button-pusher in a factory. You are not a machine of the state or of society. You are you. You don't have to be pushed around like a grocery cart for your whole life if you don't want to be. You are a free individual who must live and act and choose in a manner befitting the dignity of a free being." In this light, Existentialism is easily seen reflected by Civil Rights movements, by college student demonstrations for free speech, by the uninhibited "Jerker" at the Whiskey A-Go-Go, and by the teenager who shot both his parents and said, "I felt like it."

Of course, the influence of Existentialism today is mainly an unconscious one. Certainly, not everyone goes around convinced of the absurdity of life. In fact, I am tempted to say that, even if there were no existential philosophers, modern civilization would still have this existential pulse of life, although not called that. Just look at twentieth-century art and literature. As William Barret describes in detail in his *Irrational Man*, every age projects its own image of man into its art. Ever since the "butchery" of World War I, man has revolted against a civilization that leads to self-destruction. And since writers and artists are the valid spokesmen of humanity— for they are not philoso-



phers already committed to their own conclusions but mere reporters of the world around them— they too have revolted against traditional themes, style, and treatment. The image of man they give us is not at all clear (is this because man has no fixed essence or nature?). Yet they have certainly destroyed the traditional

image of man. The Cubist painters splattered man all over the canvas, giving him three eyes, pointed teeth, and other distortions. Sculptors ridiculed him with holes or made him faceless. Ernest Hemingway wrote: "It (life) was all a nothing and man is a nothing too." In *The Sound and the Fury* William Faulkner strikingly applied to modern man the words of Shakespeare:

(Life) is a tale,

Told by an idiot, full of sound and fury,

Signifying nothing.

And just recently I had the misfortune of reading a popular best-seller, *Catch-22* by Joseph Heller, which, I hate to say, seems to be indicative of many contemporary novels. Amid the sex, the nauseating humor, and the uncalculated plot, the author seems to say that man's life is constantly in danger while he is bound to society. His freedom is restricted. Everytime he is allowed to do what he wants, there is a "catch" to it. The only thing he can do is free himself by running away.

There are just two more aspects I wish to touch upon: the so-called New Breed, and the aggrornamento of seminaries. When Fr. Andrew Greeley told us during his lecture that Existentialism is the philosophy of the New Breed, he did not elaborate on the subject. But I suppose the closest he came to explaining it was in his story of Ludwig. Ludwig is a chimpanzee who roams the campus of Chicago University with Darwin's *Origin of the Species* in one hand and a copy of *Genesis* in the other, asking himself, "Am I my keeper's brother?" Fr. Greeley did not apply this story to his part of the talk on the "Identity Crisis," but I think he could have. If anyone has an Identity Crisis, Ludwig certainly has. This Identity Crisis was applied by Father to the typical New Breeder who wakes up in the middle of the night and cries, "Who am I? Where am I going? What am I doing here?" In a way, he is questioning his existence and the meaning of life. This is the very heart of Existentialism. The validity of this Crisis is, of course, questionable, but I think it has some truth behind it.

(Continued on Page 8)

Roving . . .

GLENN BECKMANN and
PAUL LITTLEPAGE

SEMINARY EDUCATION

Over twenty-five confreres from the Western Province, representing all our seminaries except Tucson and San Fernando, attended the NCEA Convention in New York during the Easter vacation. The fact that around three hundred priests from seminaries were present shows the growing concern for seminary improvement. One veteran remarked that it wasn't too long ago that seventy-five was the average attendance at the seminary meetings.

The sessions covered varied topics. Rev. Charles Koerber, C.S.S.R. spoke on "Is a Major in Scholastic Philosophy Necessary?" Very Rev. William Hogan, S.T.D. spoke on "Special Characteristics of the Spirituality of the Diocesan Priesthood." Other talks were "Vatican II and Its Proposals for Seminaries," "The Behavioral Sciences and Seminary Education," and "Basic Curriculum Changes in the Seminary College."

But the most stimulating session was entitled, "Problems and Issues in American Seminary Education." This panel included James Michael Lee, and Father Louis Putz, C.S.C., editors of the *Fides* publication *Seminary Education in a Time of Change*. When the session ended, after three hours of all but calm discussion, most everyone believed that *Many Conclusions In Search of a Few Premises* would have reflected the contents of the book more accurately.

Dr. Lee, who is responsible for about one-third of the 600 pages, was entirely out of contact with the background, special problems or advances of American seminaries. One educator said that while the usual procedure in writing a study like this is (1) to analyze the literature on the subject, (2) to send out a questionnaire, (3) to visit some seminaries, and (4) to form conclusions, Dr. Lee skipped the second and third steps.

The following are two of Dr. Lee's

conclusions: some students with 80-100% I.Q. should be ordained to minister to Catholics with little education; all minor seminaries should be abolished. In regard to the first conclusion, one wonders how these students are supposed to get through college. One priest at the convention said that this kind of student is usually the type who thanks he knows it all and would be the last one to volunteer to work among culturally or economically deprived Catholics. As for the existence of minor seminaries, many have sincerely questioned their usefulness, especially since they often differ very little from ordinary high schools. But when one hears Dr. Lee making statements like "all seminaries are academically inferior," or "seminaries don't even teach typing," one rather doubts the author's qualifications for speaking on the subject.

However, judging the whole book on Dr. Lee's poor scholarship will be unfortunate. Worthwhile articles are included by such men as John Tracy Ellis, Robert Brooks, O. Praem., John L. McKenzie, and Eugene C. Kennedy, M.M.

One other very interesting question discussed was the advantage of moving the seminary onto the university campus. Unfortunately the NCEA is still divided along the lines of the six-six system and, consequently, there is no specific division for the college department. It floats between the minor and major seminary divisions. For this reason this discussion about moving the seminary to a house of study on a university campus referred to the Theology Department and not to the college level as some would have liked.

Father Nicholas Persich, C.M., although he was mentioned in the program as representing the negative side of the argument, made it clear that he did not necessarily believe that the idea lacked value altogether. But the terms "seminary" and "university" are too general. It is necessary to think in terms of good, mediocre, and poor seminaries and universities. Naturally it would aid the mediocre seminary to move to a good university. But what about the good seminary plus the mediocre university? Some tend to idealize the situation of the university campus. You can find good and bad teachers in both universities and seminaries. As for the improved intellectual environments, the same applies—"some have it, some don't." Whether the idea will be advantageous will depend on the category into which

the seminary and university fit.

Besides, another view of the question is that Theology is a specialized field, much like medicine. It makes little difference whether the medical school is on the campus or in the woods, the goal of the medical student is to learn medicine. Many would doubt the application to Theology students. Many more would doubt its application to seminary college students.

OPEN HOUSE

The parishioners at Perryville will soon be assisting at Mass in the new St. Vincent dePaul Church. An open house was held at the church and rectory on May 16 with the high school seniors ushering the visitors. These seniors have a special interest in the completion of the church because, if all goes well, they will graduate there at the First Mass on Sunday, May 23. Father Sheehy, C.M., the pastor, has announced that Cardinal Ritter will dedicate the church Sunday, June 27 at 4:00 p.m.

DEDICATION POSTPONED

The dedication of De Andreis Seminary at Lemont, Illinois, which had been set for May 5, was cancelled. Very Reverend James A. Fischer, C.M.V. met with Bishop Cletus F. O'Donnell, auxiliary bishop of Chicago, on the Monday before the death of Albert Cardinal Meyer and it was decided to postpone the dedication because of the illness of the Cardinal.

Approximately 400 had been invited to attend the dedication, including six bishops and all the American Cardinals. The time projected now for the dedication is sometime in the Spring of 1966, possibly in May.

MR. ARTHUR SCHMITT

On the fourteenth of April a bronze plaque picturing Mr. Arthur J. Schmitt was dedicated at DeAndreis Seminary. This was to thank and honor Mr.

(Continued on Page 6)

ROVING Cont'd.

(Continued from Page 5)

Schmitt for his many benefices to the Community. The plaque is placed just inside the main entrance to the Seminary building.

Recently the Arthur J. Schmitt Foundation made another of its many donations of property to the Community.

IMPROVEMENTS AT SAN FERNANDO

Additional educational facilities will be provided at Our Lady Queen of the Angels Seminary through a remodeling project started recently. The former kitchen-dining room area in the original seminary building will be converted to chemistry and physics laboratory-classrooms and a large music room. A chapel and other facilities for the Pious School Sisters who staff the seminary domestic department also will be provided.

A new kitchen-refectory building was completed last fall as part of the expansion program which has almost doubled the capacity of the archdiocesan junior seminary.

NEW RECTORY AT KANG SHAN

Just recently a new rectory was completed in Kang Shan, Formosa and five of our conferrers moved in. They are Frs. Vandenberg, Baude, Byrne, Des Lauriers, and Tartiola.

NOVICES RETURN

In August of last year a number of novices headed west to open the new novitiate in Santa Barbara, California. They are now preparing to return to Perryville for their second year novitiate. Seven will return June 15. The other half of the class will remain in Santa Barbara until August so that they can help the new men get started out there.

August 11 will be the new entrance date for the novitiate here. Rather than have two times for entrance, one

in June and the other in September, it was thought that it would be better to have one entrance date for all. Included in this group this summer will be the first graduating class from our minor seminary in Beaumont.

The new novitiate in Santa Barbara will be dedicated on August 29.

HOMILETICS

At a four day national convention of the Catholic Homiletic Society, Fr. Oscar Miller, C.M. was elected vice president of the society. This group, interested in improving the quality of preaching, was founded in 1957. The members are mainly speech teachers in seminaries, and though membership was small at the beginning, it tripled in the past year. Father Miller is professor of homiletics at Kenrick Seminary.

400TH ANNIVERSARY

The Philippines came to life in our gym here at the Barrens on April 24, 1965 as the theme of our bazaar centered around the 400th anniversary of the christianization of the Islands. With a large colorful map of the Philippines, the Nipa Hut, the "chandeliers" and the booths prepared during the day, everything was ready by 6 p.m. for the activities to begin. The priests who attended walked away with the best of the prizes.

SONGS FOR THE LIONS

In years past it seems that all roads in Perryville led to the Seminary. In the past few months, however, this has been altered somewhat. Saturday evening, May 1, the Glee Club paid a visit to the Lion's Club convention in Perryville, and entertained the guests with a number of selections. The Glee Club comprised only a portion of the entertainment program which was highlighted by a local magician. The members of the Lion's convention repaid the visit the following morning by touring the seminary.

CAPE DAY

The musical "Show Boat" was presented on Thursday evening, May 6, in connection with the annual visit of the minor seminarians from St. Vincents College. The presentation was a fitting end to a day jammed with activity. Besides memories of what might have been, the Cape students were able to take home the laurels of victory in tennis although the Perryville students won handily in handball and baseball.

BOCKWURST DINNER

From our conversations with the minor seminarians and the faculty, we learned that Spring certainly isn't a time of relaxation at Cape. A Bockwurst dinner was served on May 2 to 1200 visitors who later took advantage of Open House. After their visit here on Thursday, the students returned home to stage performances of Paint Your Wagon on Friday, Saturday, and Sunday for the students, their parents, and many interested people from the town.

ST. VINCENT

DePAUL AWARD

A little bit of France was re-created May 6 in the Conrad Hilton Hotel when 1,200 guests gathered at a \$100-per-plate benefit banquet for the DePaul student scholarship fund.

Because DePaul chose the 1965 Scholarship Dinner as the occasion to bestow the first St. Vincent DePaul Award, a French theme in honor of the saint who founded the Vincentian order was selected by the Dinner committee. Decorations, menu, music and entertainment—all had a French motif.

The newly created St. Vincent DePaul Award was presented that evening to the Right Reverend Msgr. Vincent W. Cooke, administrator of Catholic Charities for the Archdiocese of Chicago, in recognition of his lifetime efforts in behalf of the underprivileged of the community.

The award was established by the university to call attention to St. Vincent's work in behalf of the poor, imprisoned, sick and uneducated and to honor an individual each year for his or her selfless devotion to mankind.

PHILOSOPHY AND

THE ARTS

REV. JOHN BAGEN, C.M.

Warm, sunny weather enhanced the natural beauty of Denver as the site of the annual convention of the American Catholic Philosophical Association. The general topic under discussion—Philosophy and the Arts—was easily adapted to a variety of applications. The result was that the individual members found little difficulty in selecting from the different panel discussions some aspect that was particularly interesting.

If one were to judge from the coverage given in the secular press, one of the most important panel discussions was the one devoted to "Art, Nature, and Human Reproduction." On this panel were two members of the Georgetown faculty, Louis Dupe and Germain Grisez, each of whom is well-known from his recent book on this topic. Another well-attended discussion was the one devoted to "The Teaching of Philosophy in the Seminary." Robert F. Harvanek, S.J., from the Bellarmine School of Theology, was the principal speaker, and Benedict Ashley, O.P. was one of the members of the panel. The various points of view expressed here indicate that philosophy is, or should be, a dynamic force in the intellectual life of the seminarian as well as of the lay student. To anyone who considers philosophy a closed system or a mere repetition of what others may have had to say on the subject, a careful reading of this talk and the comments is highly recommended. The proposed changes may not meet with one's full approval, but they are thought-provoking.

"Sartre's Conception of Art" was the paper read by Hazel Barnes, the translator of *Being and Nothingness* and a member of the faculty of the University of Colorado. Very impressive was the scholarly, humble approach to the subject. There was none of the arrogant self-assurance of interpretation that is sometimes found in superficial readers of the works of Sartre or of other contemporary philosophers. It was an excellent example of the difficulties experienced by a profound scholar in endeavoring to understand accurately the philosophy of another person. In much the same

general spirit was the truly philosophical response of James Collins to the presentation of the Aquinas-Spellman Medal. It was an inspirational



address outlining the approach one should make to the study and the teaching of philosophy. Intellectual honesty and esteem for the thoughts of other men of any period are essential if we are to benefit from the history of philosophy.

As these various talks and discussions are put in print in the 1965 volume of the Proceedings of the Association, it will give many students an opportunity to read them, to ponder over them, and to profit from them.

In addition to the formal and scholarly papers one hears at such a convention, there is an added, and perhaps in some ways a more practical, benefit to be attained. This is to be found in the numerous informal discussions and debates with other teachers of philosophy, both clerical and lay, who represent various seminaries, Catholic colleges and non-Catholic colleges from all sections of the nation. It is through such informal sessions that one is enabled to keep abreast of what is of interest to other teachers and students. Another side-benefit of this convention was a dramatic reading presented on one of the evenings from Sartre's "No Exit."

Finally it might be noted, with justifiable pride from a Community point of view, that the whole convention was under the local chairmanship of our confrere, Fr. Connolly, C.M. of the faculty of St. Thomas Seminary,

one of the host schools. Fr. Connolly is to be congratulated for the obvious success he had in arranging this year's meeting.

Other Vincentians who attended the convention were Fr. James Stakelum, Fr. Harold Persich, Fr. Joseph Burroughs, and Fr. Simon Kwakman.

PAGING THROUGH THE ANNALS

"FEBRUARY 14, 1928. When reading the Martyrology, "Spud" read the demise of St. Bertha—an allusion, of course, to the frequent use of "Titus and Bertha," those incorrigible two, in Moral class. Fr. Coyne examined the Martyrology later to discover, of course, that no Bertha was recorded. I think he conferred with Mr. Murphy."

"FEBRUARY 12, 1919. A campaign started to raise money for library books. The priests and students are requested to give either books or money. Fr. Lavelle is the head of the movement."

"FEBRUARY 14, 1923. Ash Wednesday. About 4:00 a.m. the Community rose and went over to see the Novice's Recreation Hall burn down. Solemn Mass and distribution of Ashes at 8:00 a.m."

"APRIL 9, 1917. The house was considerably shaken by two rather severe earthquake shocks. Each lasted nearly a full minute."

"APRIL 30, 1917. No Scripture classes today. The professor broke his teeth and could not talk without them."

"JANUARY 29, 1919. Lieutenant Stack, brother of Mr. Stack, C.M., arrived about eleven o'clock this morning. He flew here from Altenburg, and after performing a number of stunts in the air, alighted on the field between Sycamore Lane and the Grove. Thousands of people came to see the plane, it being the first time one landed in Perry County. Students guarded the plane all night."

"JANUARY 26, 1924. A Mr. Charles Lindbergh is taking up passengers for flights around the field in back of the mound. Fr. Barr and Brother Walter were among those so fortunate as to get a ride."

"DECEMBER 8, 1931. The long-awaited electrician, Mr. Will, arrived today from Chicago to install the new

(Continued on page 8)

TRIALS OF A PUNSTER

RICHARD GRANT, C.M.

Ho! The punster has trials? Maybe it should read the other way: the punster is a trial. But try a bit of punning on your own, and you will quickly appreciate the risks of such a profession. Since the punster subsists on metaphors, metaphors will be used to describe his trials.

Did you ever throw a sharp stone into a muddy embankment? No matter how keen-edged the stone is, no matter with what violence you throw it, the stone is merely absorbed into the mud, no trace remaining. Puns- ters experience something similar to this. They sharpen their puns to a keen edge, then slip it twixt the ribs of their listeners, or crash it into the conversation like a broadsword. At first encounter, most listeners are just stunned, but they quickly learn to throw up defense works against future attacks. Skilled opponents of the punster have developed a terrible weapon: the blank expression. A glaring pun might knot the opponent's brain, but he dare not bat an eye, lest the punster think himself understood. This completely disarms the punster, and he tries to register some kind of expression - any expression - on the face of his listener. He repeats, coughs, repeats again, then feels compelled to explain his joke; but, then, few great artists are understood.

Not only people, but also situations

can outwit the punster. Have you ever felt a gnawing itch on the bottom of your foot? You try to disregard it, but you know it is there. After a few tense moments, however, your whole thought centers on destroying that itch. You rip off your shoe and sock, and scratch! Like this, the punster can feel a pun-situation coming. His senses automatically go on the alert. Many words flash into his brain. The situation draws closer. He jumbles the words, looking desperately for double meanings. The situation arrives. The punster clutches the proper word, but where's the proper sentence? His brain churns. The situation passes. So, you think you know what frustration is!

Physical violence sometimes, confronts the punster. The wise veteran retreats in this situation, but many a brave recruit stands up to the enemy with pun after pun. Such raw courage can be hazardous. The veteran punster knows this, and follows the punster's established tactic, "Flight like a man!"

EXISTENTIALISM Cont'd.

(Continued from Page 4)

It should be kept in mind, however, that this Crisis can pertain not just to the New Breed but to all men. It is not unheard of for the middle-aged office worker to question the value of his existence as an automaton. As for other indications of Existential thought in the New Breed, they are seen easily enough in what Fr. Greeley calls its search for love, freedom, self-fulfillment, and its heavy emphasis on significance and personalism. But enough has already been said about the New Breed. I am sure most are as tired of the term by now as I am.

Let me take up the last aspect of this article by asking some questions. This way I will not commit myself.

How far has Existentialism penetrated the walls of the seminary? Is the voice of Existentialism heard in the recent cries for the aggrornamento of seminaries, with its emphasis on apostolic work, more personal responsibility and freedom? Is the "intellectually sterile environment" hindering the existential trend towards self-fulfillment? Is the movement towards more social contact for seminarians, even with girls, a sign of the existential involvement of man with the world he lives in? You may answer these questions for yourself.

I accepted to write this article because I wanted to force myself to finally grasp the meaning of Existentialism. At least now it does not seem like such a big word to me. I hope it does not to you either. (Perhaps it never was until now. In that case, I am sorry.) And maybe the same idea came to you as to me: Actually, Existentialism is not so new. It has been going on ever since man first stuck his head into the Cloud of Life and found out that the Cloud is just as formless and foggy on the inside as on the outside. It was up to him to shape this world of vapors around the only really important thing in it—MAN. The only difference is that today's Cloud is mushroom-shaped.

ANNALS Cont'd.

(Continue from Page 7)

talkie machine. Messers. Thompson, Paour, and P. LeFevre are assisting in the installation."

"NOVEMBER 26, 1912. Solemn High Mass inaugurates the Forty Hours Devotion. The men of the parish were conspicuous by their absence, and consequently the students had to carry the canopy."

The DeAndrein

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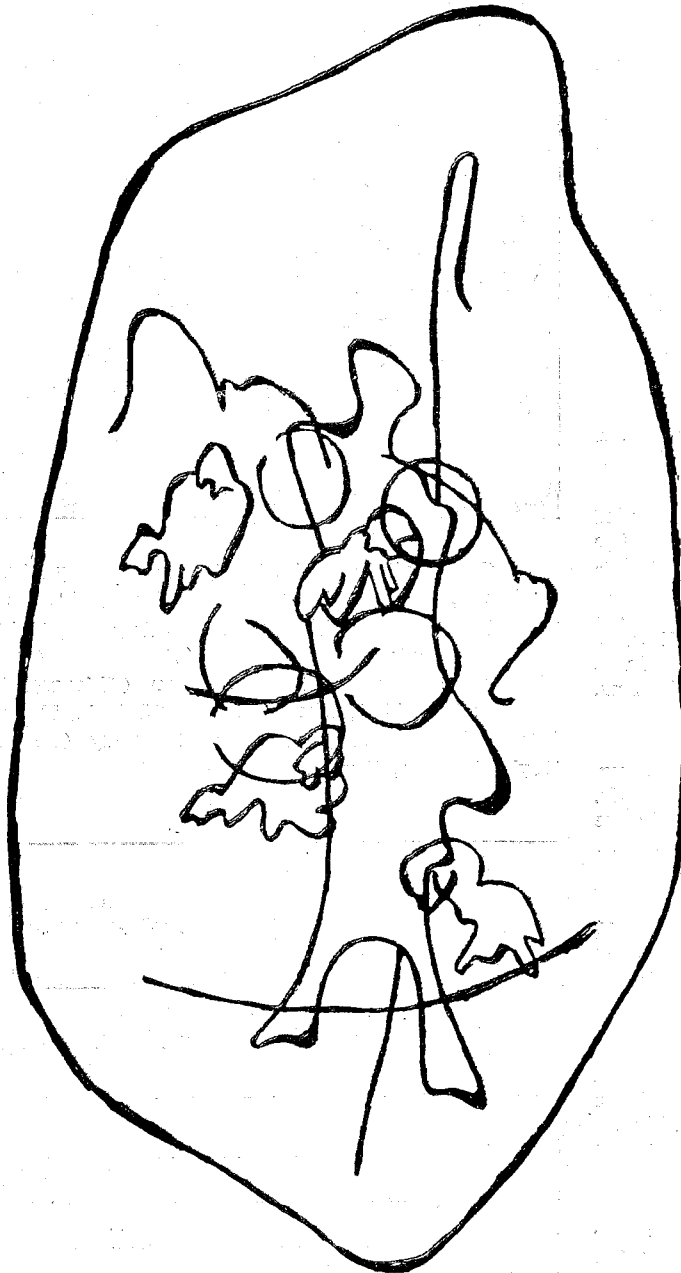
Perryville, Mo.

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The DeANDREIN

Volume 35

JUNE, 1965



A Simple Act

Bill Cummings, C.M.

"An act," says Gabriel Marcel, "is essentially that which changes a situation." And graduation does just that. The seniors, destined to saddle and break the tempestuous spirits of an historic year in the life of the Barrens, now look at the hands of the clock, pack their bags, receive a diploma, and leave for Lemont. Just when they were becoming used to the feel of the saddle, a simple little act throws them.

Properly seated for reflection, and perhaps a little saddle sore, the seniors can look back and reflect that the past year—as we would say in the great Southwest—called for "some pretty fancy riding." It was a year that brought fruition to the hopes of many generations of confreres who had gone through the Barrens. It was the year that the four-four-four system went into effect. It was the year that students could measure time by the number of cigarette butts in an ashtray, and could drop a quarter without blushing. It was a year that saw the students many times board their own bus and go to St. Louis for a taste of culture. It was a year of assurance for an extended apostolic program, of one Ph.D. for every seven students, and of a growing library under the direction of Sister Mary Helen, D.C.

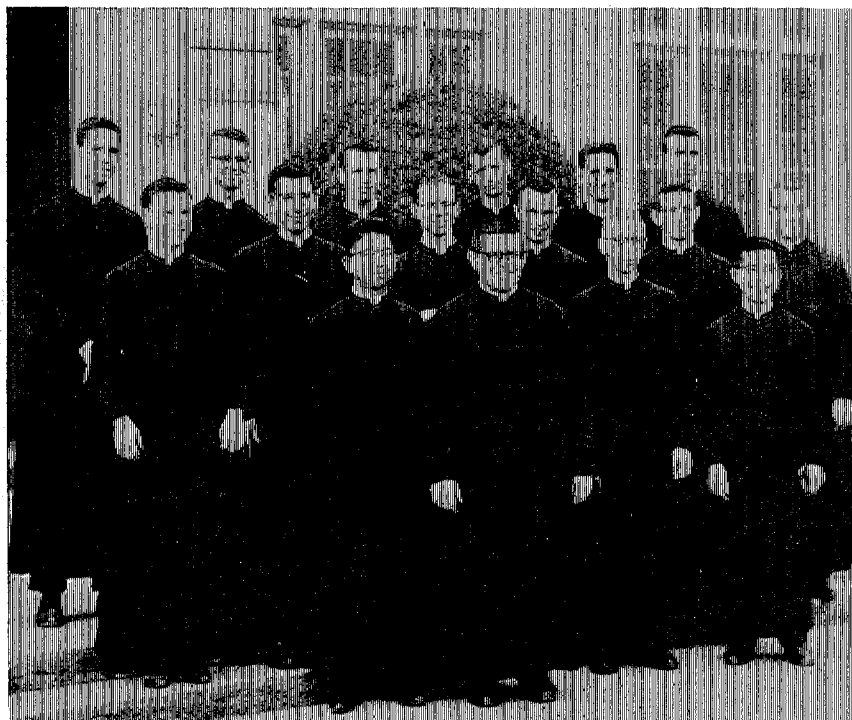
Horseriding, however, is a matter of both ups and downs, and so went the past year. It was a year of failure, disappointment, and frustration as well as of success; and perhaps we all expected this since progress, as all valuables, has its price, especially in a "universe which labors, which sins, which suffers."

The saddle sore seniors, however, could stand without any bitter snarls. If the year had been rich in change for the seminary, it had been rich in experience for them personally.

This particular act, this particular graduation, will soon be recorded and find its way to the archives as one that changed a situation in the Community and that began a new era. No longer will diplomas be slipped under doors at night and graduation merely mark the passage of another year. The Seminary is now a college with its own goals, its own needs, and its own termination.

So a simple, brief act changes a situation in the lives of the seniors, the Seminary, and the Community; and reminds all of the richness of the year just ended.

On May 23, the students pictured below formally concluded their college education. The Commencement exercises began with a talk by Very Rev. Edward Riley, C.M., after which the graduating seniors received their Bachelor of Arts degree. Very Rev. James Fischer, C.M.V. addressed the graduates on our new status as a Liberal Arts college.



(From left to right): First row: Anthony Abad (Philippines), John Clark (Chicago), Michael Harvan (Cleveland), Fausto Luzentales (Philippines), Second row: Ronald Wilkinson (Los Angeles), Philip Coury (Chicago), Robert Jones (Burbank, California), Paul Schneebeck (Denver), Bartholomew DeCoro (Elsinore, California), Richard Ryan (Chicago). Third row: Eugene Foster (Kansas City, Mo.), Thomas Grant (Victoria, Texas), John Flaherty (Denver), James Cairns (Chicago), Wayne Kennedy (Whittier, California), Kenneth Doyle (El Paso, Texas).

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Roving . . .

Richard White, C.M.

This summer the students, both at De Andreis and at Perryville, will be doing some type of work outside of the seminary. At De Andreis, an apostolic program covers a three week period prior to the beginning of summer school.

One phase of this program is taking place in the Chicago area. A group is working at Marillac House—corporate-ly known as the Marillac Social Center—under the very competent direction of Sister Mary William, D.C. The members of this group vary a bit over the three week span, but totally they number Messrs. Patrick O'Donnell, Rolando DeLaGoza, Paul Schneebeck, Robert Jones, Eugene Foster, Anthony Abad, Bartholomew DeCoro, Philip Coury, Ward White, Lawrence Koncewicz, Patrick Harrity, and Kenneth Doyle. This area is one in which the whites moved out when the negroes moved in. This resulted in a serious lack of adult leadership and the consequent formation of large gangs. The breakdown of most of these gangs has been accomplished by the efforts of social workers. The power of the gangs can be seen when it is realized that they could summon nine hundred members into the streets in an hour. The effort now, which will comprise the bulk of the students' work this summer, is to form block clubs in the area. One result of this work is that now more able leaders can be trained and can rise to the fore.

Another group is working at the De Paul Settlement House, where the work is mainly with underprivileged children. The students involved will also concentrate on visiting the homes of problem cases which have been referred to the Settlement House. Many of the cases are from the homes of "hillbilly" families who have recently moved into the area. Those working there are Messrs. Salvatore Sansone, Jesse Dosado, William Kilbourne, Michael Mulhearn, and Michael Harvan.

Logan High School is another center for work. Here Messrs. Francis Harden, Salvatore Sansone, John Rybolt, and Charles Shelby are doing counseling and guidance work with high school dropouts.

Messrs. Joseph LeFevre, Jerome Herff, Ronald Wilkinson, John Flaher-

ty, Thomas Grant, and Richard Ryan are working at St. Michael's Parish in Orland Park, Illinois, a middle class suburb in Southwest Chicago. The students are mainly doing census-taking.

Our Lady of Sorrows Parish is the scene for a sociological survey this summer. Messrs. Robert Chap, John Ruder, Theodore Laups, Wayne Kennedy, James Cairns, and John Clark are going house to house with a nine page questionnaire. This is in preparation for a War on Poverty program in this slum area.

A second phase of the De Andreis program takes us away from the Chicago area and is concerned with parish work. Messrs. Barry Moriarty and Michael O'Grady are working at St. Patrick's Parish in LaSalle, Illinois. Messrs. Louis Arceneaux, James Lawbaugh, William Bogel, and Frederic Youngs are at St. Stephen's in New Orleans. St. Vincent de Paul Parish in Phoenix is the scene of labor for Messrs. Angelo Neophitos and Ralph Pansza. Mr. Gordon Gruber is at Holy Trinity Parish in Dallas.

The three Chileans, Messrs. Carlos Cornejo, Mario Noceti, and Victor Rodriguez, who recently went from Perryville to De Andreis, are studying English and working, where needed, with the Spanish speaking people, of whom there are a large number in Chicago. Their aid is invaluable since they can reach these people with a greater ease and facility than can the other students.

Then there are the minor seminaries where both theologians and philosophers are working together on the Vocation Weeks. St. Vincent de Paul Seminary in Lemont is having two Vocation Weeks. The theologians working at these are Messrs. Jesse Dosado, Lawrence Koncewicz, Paul Sauerbier, John Harmeyer, Michael Mulhearn, Salvatore Sansone, Patrick Harrity, James Cairns, and Kenneth Doyle. The philosophers, working at the first week, June 20-26, are Messrs. Ronald Rees, Robert Bluis, Philip Van Linden, Richard and Robert Gielow, and Richard Mucker. The Vocation Week at St. Vincent's Coll. in Cape Girardeau has three theologians. Messrs. Oscar Lukefahr, Jerry Thurman, and Michael Walsh. The philosophers there are Messrs. David Moonier, Richard White, Glenn Beckmann, David Darling, Thomas Collins, Michael Rigdon, and John Warren. St. Vincent de Paul Seminary in Beaumont, Texas has five

philosophers attending. They are Messrs. Bill Cummings, Leo Hock, Thomas and Lawrence Daspit, Ralph Glaser, Romain Morales, and Dominic Grant. Finally, St. Vincent de Paul Seminary at Montebello has theologians, Messrs. Francis Harden, John Rybolt, and Charles Shelby, philosophers, Messrs. James Tellers, Francis Pettis, and Vincent Jones and some novices from Santa Barbara working with the vocation prospects there.

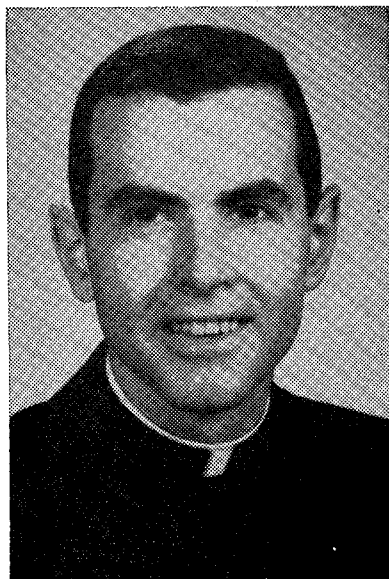
The general purpose of the apostolic work program is to give a sample involvement in various works while the student is still in seminary training, or, as Fr. James Fischer, C.M.V. put it, "to commit the academic preparation and spiritual formation of the student to the work of the ministry as soon as possible and in as many areas as possible." This helps to break down the isolation of the seminary and to make the student face reality with both feet solidly on the ground during his years of training.

We can easily note the wide diversity in the programs chosen. This gives a broad background to the ones partaking. Not only do they get the benefit of their immediate and "on the job" training, but, as inevitably happens, conversation revolves around each one's experiences, and information and impressions are exchanged. Thus all share vicariously in each different and varied phase of the program. Much of the parish work that is being done is in census-taking. The work in Settlement Houses gives the opportunity of working with those in a younger age group and with white poor rather than with negro and Spanish poor (with whom most of our work usually is). The program of working with the poor follows the suggestion of Fr. Fischer who said that the students should be mindful of the poor, and that preference should always be given to those works which are among the really poor, not easily accepting the dictum that all are poor in some way. He said that the students should be trained to accept zealously whatever inconveniences, discomfort and hard work is involved in serving the poor.

Connected with the program at De Andreis, as a matter of financial support of the seminary, is a dinner-dance that was held at the Martinique, a restaurant in Chicago, on the evening of June 7. It was a benefit dinner for De Andreis, was sponsored by the De Andreis Family, and was attended by more than nine hundred people.

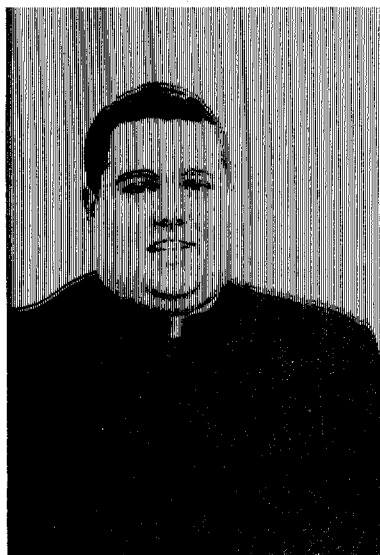
Laborers For

On Assension Thursday, May 27, a capacity congregation of over 1200 filled St. Vincent's Church in Chicago for ordinations to the Priesthood.



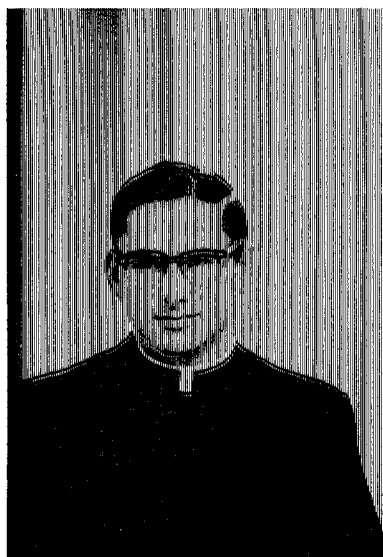
Rev. John P. Cawley, C.M.
Chicago, Ill.

Rev. John P. Cawley, C.M. celebrated his first Solemn High Mass at his home parish of Mary, Queen of All Saints Basilica in Chicago on May 30. Arch-priest for the Mass was Msgr. Francis J. Dolan, the deacon was Rev. Allen Moore, C.M. and the subdeacon was Rev. Richard Morrisroe. Rev. J. B. Fitzgerald, C.M. gave the sermon. Fr. Cawley's summer assignment is to continue studies for his M. A. degree in English at De Paul University.



Rev. John L. Sauerhage, C.M.
Springfield, Ill.

Rev. John L. Sauerhage, C.M. celebrated his first Solemn High Mass in the Church of Sts. Peter and Paul in Springfield, Illinois. Ministers for the Mass were: arch-priest - Rev. Joseph Miller; deacon - Rev. August Sperl; subdeacon - Rev. Robert Becker. Rev. W. Edwin Bloomfield preached the sermon. Fr. Sauerhage's first assignment is at Regina Cleri Seminary in Tucson.



Rev. Manuel Gomez, C.M.
Cobas, Spain

Rev. Manuel Gomez, C.M. celebrated his first Solemn High Mass in St. John's Church in Cobas, Spain. His tentative assignment is to continue studies at De Paul University.



Rev. Antonio Ruiz, C.M.
Madrid Spain

Rev. Antonio Ruiz, C.M. will celebrate his first Solemn Mass with his brother who is being ordained in June. The Mass will be in St. Jerome's Church in Madrid, Spain. His tentative assignment is to continue studies at De Paul University.

The Harvest

Seven of the class of eight from De Andreis Seminary in Lemont were ordained by Bishop Cletus O'Donnell, Administrator of the Archdiocese of Chicago. The eighth, Rev. Paul L. Golden, C.M., was ordained the same day in St. Vincent's Church in Los Angeles by Bishop Ward, Auxiliary Bishop of the Archdiocese of Los Angeles.



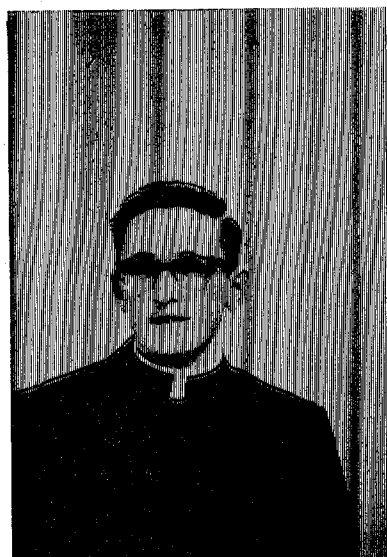
Rev. Paul Golden, C.M.
San Francisco, Calif.

Rev. Paul L. Golden, C.M. celebrated his first Solemn High Mass at his home parish of St. Emydius in San Francisco on May 30. The deacon was Rev. John H. Golden, the subdeacon was Rev. Leonard Calegari, and Rev. Oscar J. Miller, C.M. gave the sermon. Fr. Golden's first assignment is to help out this summer on the West coast, the specific assignment to come from Rev. John Richardson, C.M.V. Fr. Golden will study Canon Law next year in Rome.



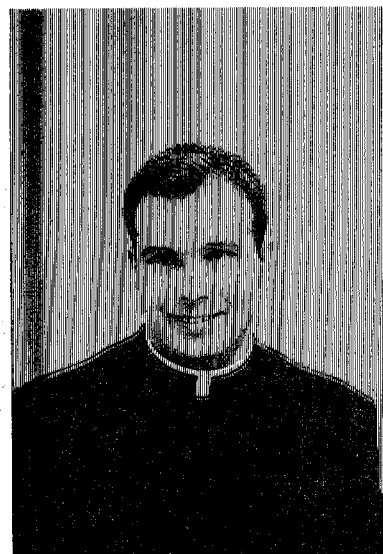
Rev. Thomas Croak, C.M.
St. Louis, Mo.

Rev. Thomas M. Croak, C.M. celebrated his first Solemn High Mass in St. Jerome's Church in St. Louis. The arch-priest was Rev. James Murphy, the deacon was Rev. Kenneth Grass, C.M., and the subdeacon was Rev. Charles Herbst, C.M. The sermon was preached by Rev. Raymond Ross, C.M. Fr. Croak's summer assignment is to continue studies for his M. A. degree in history at De Paul University.



Rev. Prudencio Rodriguez, C.M.
Vitoria, Spain

Rev. Prudencio Rodriguez, C.M. celebrated his first Solemn Mass in St. Millian's Church in Vitoria, Spain on June 6. His first assignment is to continue graduate studies in Latin at De Paul University.



Rev. J. Antonio Amo, C.M.
Burgos, Spain

Rev. Antonio Amo, C.M. celebrated his First Solemn High Mass in Assumption of Our Lady Church in Burgos Spain on June 6. His tentative assignment is to continue studies at De Paul University.

After Twenty-Five Years: Impressions

Rev. George F. Brennan, C.M.

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Fourteen Vincentians were ordained on Pentecost Sunday in 1940. Eleven of them will offer Silver Jubilee Masses of Thanksgiving. Our sincere congratulations to Frs. Maurice Hymel, John Cortelyou, Charles Barr, Francis Gagnepain, Robert Graff, Richard Gieselman, Julius Hann, John Danagher, James Connors, John Lohr, and George Brennan. Fr. Brennan, as a member of this, writes these reminiscences.

The world has not only turned over many times since 1940, it has been convulsed by the impact and aftermath of the Second World War. But if the world has been shaken, so has the Church. It has been asserted that ninety per cent of the world's scientific knowledge has been gathered in the past fifteen years. One is inclined to think that about the same per cent of knowledge of the Church has been dug up in the past eight years. That left about ten per cent for us to dabble with back in the thirties. Certainly, the flurry has been great in recent years. Whether flurry and progress make an equation remains to be seen.

The great changes have variously gratified, amused and bemused us; and they have sometimes revolted us. We could, perhaps, set down just a few items upon which we have reflected in this age of frantic ecumenism. In doing so, we might note that very likely these impressions are proper only to this one person. Our group is rather individualistic, and was so even in a day when this was not "in".

**Item: The Vernacular.** Most of us, particularly those in parish work, welcomed the vernacular. This we wanted and plugged for long before the Bishops all at once discovered that they all wanted it, too. We thought it would bring greater fervor to us and our people, and would result in numerous conversions when the beauty of our worship was spotlighted for all Protestants to see when they came to weddings or funerals, or just stepped in out of curiosity. The first expectation was gratified, but not the second. We did not foresee that seeking conversions would be an "out" thing in the sixties. This not seeking conversions does indeed seem to be a philosophy possessing some elements in the Church. Sir

Arnold Lunn tells of meeting Fr. Bernard Haering, one of the voluble "new voices": "He depressed me greatly, saying that the day for individual conversions and for controversy has gone by, and making me feel that I had wasted my life trying to help individuals to the Catholic Faith after I had found it myself." We are depressed also as we pose the question: "Has anyone had a conversion since Vatican II that he would not have had even if the Council had never convened?"

**Item: Ecumenism.** We like very much the encouragement to extend the love of Christ to all men of whatever race or belief. Kindness and the attempt to understand are most attractive qualities to cultivate. Good Pope John is to be praised for his efforts in these matters. However, we have grown a little weary of the breast-beating of some elements in the Church, and the loud proclamations that we have been wrong from Charlemagne through Trent and down to Hans Kung. What happened to the doctrines of active and passive infallibility? Was the Holy Spirit really asleep during all those centuries? And we confess we get a little tired of seeing every bit of Catholic action held up until assurances are gained that it will not hurt the "rapprochement of Catholicism, Orthodoxy, and Protestantism." And like Lunn, we too find "worrying concerning the new emphasis that is being put on subjective good faith, the faithful following of an erroneous conscience, as the great essential for salvation, which is now being given much more prominence than the other obligation to find out and follow the objective truth."

**Item: Mary.** If we have been revolted, it has been by the doers-away of affection for the Blessed Mother. We were given solid instruction in Mariology. We had Newman's reply to Pusey's *Eirenicon* to give us the devotion of the early Church and the testimony of the Fathers. We also had his cautions against excesses. But you will not find any rosary-throwers among us. We are appalled to find some Catholics who seem to fit into Chesterton's horrid delineation in *Lepanto*: "And Christian hateth Mary whom God kissed in Galilee." Here is where we fear the big sellout in the name of ecumenism. We fear Catholicism may become sad and dreary as Anglicanism did. Again Chesterton: "England ceased being Merrie England when it stopped being Mary's England."

For us, as for Belloc, Mary will always be "in some way a figure of the Faith." We will remember with gratitude Leon Bloy and his rosary, bringing up short and turning around Jacques and Reissa Maritain. We will remember Chesterton's vow "of doing the thing that had to be done" made before "a gaudy statue" of Mary in the port of Brindisi. And we will hold with G.K.C.: "Our Lady, reminding us especially of God Incarnate does in some degree gather up and embody all those elements of the heart and the higher instincts which are the legitimate short cuts to the love of God."

**Item: The authors we loved when we were young.** They have held up well: those we have cited and particularly and especially John Henry Newman. When the Council started we said that Newman would emerge as the "big man" in Catholic thought. *America* magazine recently credited the Council Fathers with "just now catching up with Newman's thought and practice." The magazine instanced specifically Newman's ideas on the theology of the act of faith, the idea of the development of Christian doctrine, the idea of consulting the laity, and the ideas on university education, particularly for Catholics attending non-Catholic universities. And one might add hopefully, perhaps the Council Fathers might catch up with Newman's devotion to objective truth and rational apologetics "with which," as Lunn pointed out, "the Church has made a great deal of progress, especially in England, from Newman's time to our own."

So maybe things aren't so bad in 1965. Perhaps the lunatic fringe will not win the day after all. Maybe real solid progress will come from Vatican II. We may get sure of ourselves again, and there might yet be a "Second Spring" for the Church all over the world.

We, who have spent twenty-five exciting, rewarding years in the Priesthood, fondly hope so. And we hope that we will still have some time to help in bringing it about.

The Community also sincerely extends its congratulations to Rev. Frederick Coupal, C.M. on the fiftieth anniversary of his ordination to the priesthood.